

Scotland

I. The Scots in Fiction and in Fact

By Hamilton Fyfe

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SCOTTISH characteristics are well known to the world, but it has never been certainly discovered whence they came. Cross over from the northernmost part of England into Dumfries or Roxburghshire and at once the difference of race makes itself felt. Not only is the language spoken with a different intonation and with a different idiom; the look of the people is different also: faces are harder-featured, cheek-bones more prominent, the hair inclines to be reddish or sandy in colour, the expression is serious, the smile less ready. Clearly this is a stock distinct from the English: there has not been the same intermixture of blood as is usual along frontiers—there must be some stiff element in the Scottish nature which it is very hard to smooth away. But what that element is the anthropologists have not quite succeeded in finding out.

Unknown Element in Scottish Strain

There are several theories about the natives of Scotland before the Celtic invasion, the natives from whom the Lowland Scots drew so large a part of their character. One is based upon the known fact that in the Lowlands a Teutonic language, a form of English, has been in use for more than ten centuries; from this it is deduced that the Lowland Scots must be a Teutonic race. Again, they are held, upon the strength of their descent from the Picts, to be of Celtic origin. But who were the Picts? Were they Celts? Or were they of some other branch of the human family, possibly not Aryans at all?

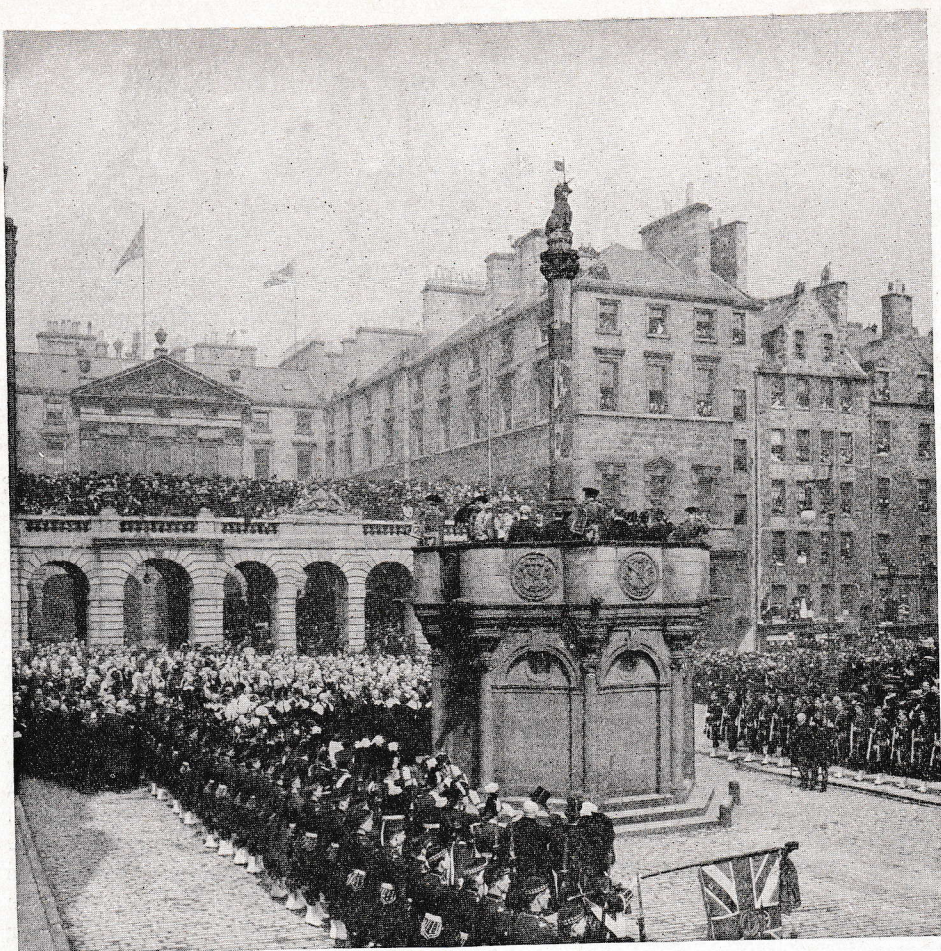
Certainly there is much in the Scottish nature which cannot be traced either to Celtic or to Teutonic ancestry. It is

a nature quite distinct from the English (Teutonic) and from the nature of the Highlander (Celtic). Not alone the researches of Professor Rhys, but the agreement of all who have studied the Scot, suggest that there must be some other strain in him to account for what he is, as well as what he has been, and for all he is doing in the world to-day.

Fusion of Celt with Teuton

If the population of Scotland had been entirely Celtic, the name of Scot would not stand, as it does and as it has done for more than a hundred years, for industry, competence, and resolution. It is not the Highlanders who have won this high national reputation. Much as they have contributed to the glory of Scotland, bright though the threads be which they have woven into the history and the literature of their country, they did not until they were mixed with the Lowland race show that determination, steady will to prosper, that unflinching attachment to the business in hand, that unflinching readiness to sacrifice present ease and pleasure for the future rewards of hard work and enterprise and parsimony which have given Scotsmen their positions and reputation throughout the globe.

It used to be said jokingly that when the North Pole was discovered a Scotsman would be found sitting on it, and if there had been any Pole to discover that might well have been proved true. Since nothing existed in the Polar region but barren snowfields and useless tracts of ice, it offered no attraction; the typical Scotsman becomes an explorer only when there is something with commercial possibilities in it to explore, or when he is moved by



ROYAL PROCLAMATION FROM EDINBURGH'S MERCAT CROSS

Many historical scenes have been enacted on this spot in Parliament Square where a crowd is gathered to hear a royal proclamation. It is being read from the renovated City Cross, which occupies the site and includes the ancient shaft, or "lang stane," of the original Mercat Cross, taken down in 1756. The present cross, an exact reproduction of its predecessor, was erected in 1885

Photo, Francis Caird Inglis

the state of the heathen and the burning wish to save their souls for God.

Many of the greatest among the missionaries in the days when a missionary had to be an explorer were Scots. Livingstone's is the name most famous among them, Chalmers's not far behind. The same impulse which moved Scotsmen to give their best energies for the souls of black folk accounts for the charitable habits which are far more pronounced in Scotland than they are in England.

The truth known to all who have lived among them is that the generosity of the Scots is quite as prominent among

their characteristics as their cautiousness. The latter has been fixed on as their national trait simply because it marks the difference between them and the English. In England the idea is prevalent that anyone who looks carefully after his money must be mean.

In the original Highland nature there does not appear to have been much of the "canniness" that now distinguishes Scotsmen generally. Indeed, the two races in Scotland were not merely not alike, they were positive opposites. This partly accounts for the enmity which existed between them, for the state of warfare in which they lived, for the

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mutual scorn and pity which may still be heard upon the lips of some of them.

Some large part of the blame for this must be laid upon the English government, which employed the Highlanders to exterminate troublesome Lowlanders. It was only after the failure of the second rising in favour of the Stuart dynasty in 1745 that the Highlanders and the Lowlanders began to commingle as one people. Since then the two strains of blood have mixed more and more, and the result has been good on both sides.

The Highlander, who had been lazy and given to robbery, and was as superstitious as a savage so long as he lived in remote glens, owing allegiance to no one but his chief, soon showed, when he went south, that his abilities were excellent and that he could work hard. At the same time he brought into play an imagination, a fire of

enthusiasm, a vigour of enterprise, which were seldom found among the Lowlanders. They profited also, therefore, by his emergence from the mountain strongholds in which under the clan system he had found no opportunity to shine save as a guerrilla warrior and cunning thief.

There remains something of the old clan spirit still. The chiefs have been replaced by landlords whose relations with their tenants have been purely commercial and the griefs of the crofters have from time to time enlisted fleeting sympathies in England. The old feeling among all clansmen that they were "gentlemen" by birth and that they must prove this by their manners has passed away. It is scarcely possible in the mean streets of Glasgow, among the dock labourers or mechanics, or railway men, to distinguish between the



HERE LIVED "ONE WHO NEVER FEARED THE FACE OF MAN"

One of Edinburgh's most prized possessions is John Knox's house, secured from possible demolition by its purchase by the Free Church of Scotland. It is a timbered house, with overhanging windows, and is entered by a flight of stone steps from the Canongate. Its rooms now contain a priceless collection of relics of the Great Reformer, who died here November 24, 1572

Photo, Underwood Press Service



WHERE EDWIN'S FORTRESS FROWNS DOWN UPON "AULD REEKIE"

From every view-point in Edinburgh the Castle appears majestic in its dominance over the life below it. But it is from the wynds of the Old Town, roughly paved streets flanked by grim stone houses, that one realizes its perfection as the focal point of the city's beauty and historic interest, its glamour enhanced by the haze spread by the smoking chimneys that originated the name "Auld Reekie"

Photo, Peter Orr



EDINBURGH UNIVERSITY STUDENTS ELECTING THEIR LORD RECTOR

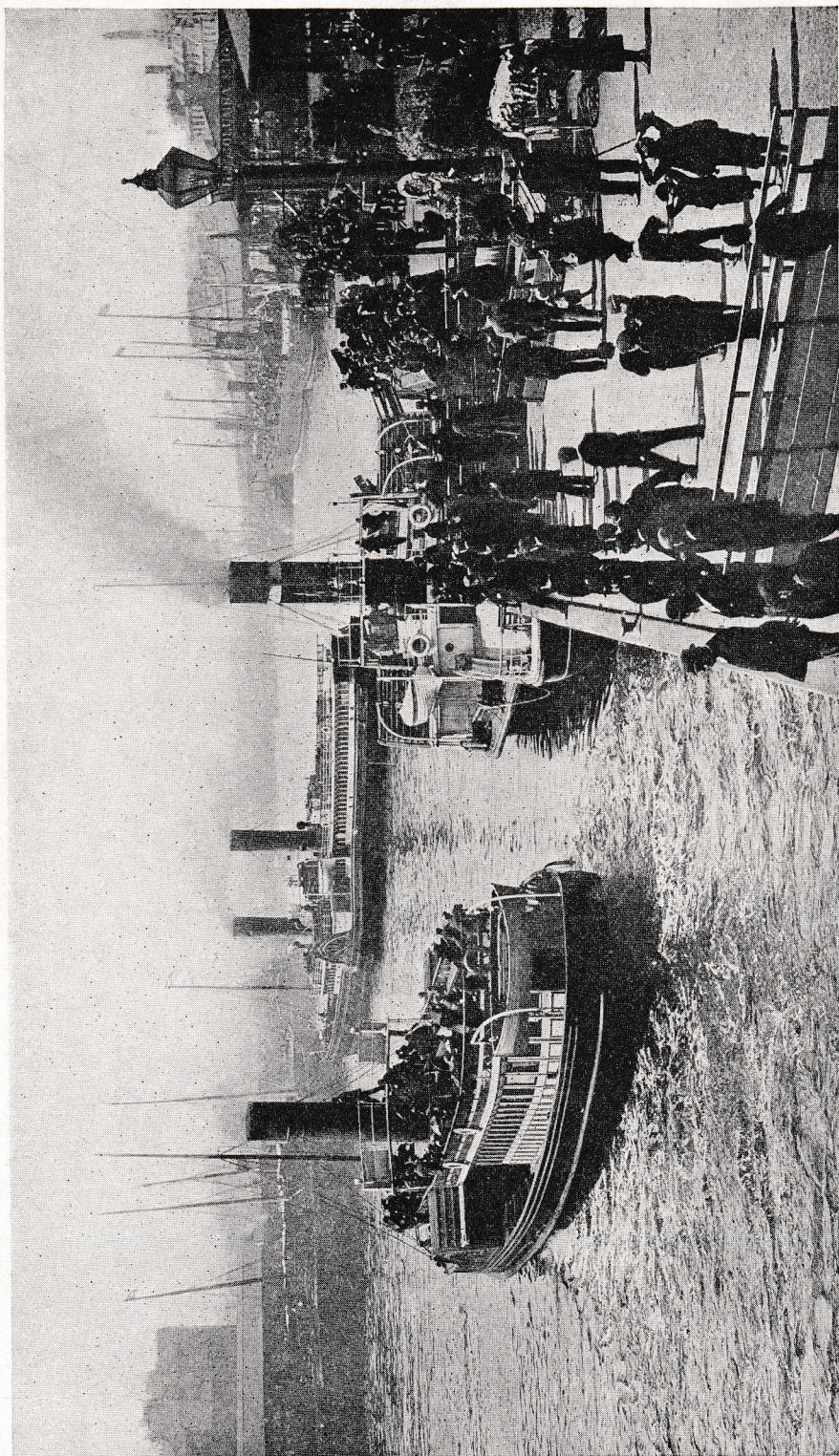
Every three years the students of Edinburgh University elect a Lord Rector, from one of two candidates, generally men of eminence in politics. For some weeks preceding the election canvassing is carried on vigorously by the rival factions, the crowning feature of the contest being a torchlight procession through the streets and a general carnival which is attended by thousands of the citizens



RIVAL SUPPORTERS IN THE DUST OF BATTLE AFTER THE ELECTION

After the result of the election is made known a "rag" takes place, usually in the quadrangle. The upper picture shows the windows of the university building boarded over in anticipation of the declaration of the poll and of the ensuing undergraduate riot when the rival partisans pelt each other with rotten eggs, vegetables, bags of flour, crackers, and fireworks

Photos, Ian Smith



ACTIVITY AT THE BROOMIELAW - ON THE CLYDE THE FLOWING LIFE-STREAM OF GLASGOW'S INDUSTRY

It is to the Clyde Navigation Trust that Glasgow is mainly indebted for its ability to accommodate the vast volume of shipping that resorts to the second largest city in the United Kingdom. At the Broomielaw, where pleasure steamers are here shown beginning and ending their trips on the Clyde, there was once a depth of but fifteen inches of water at low tide. Now the largest vessels in the world can fare freely down the waterway to the sea, passing docks that cover more than a hundred acres, and quays and wharves more than nine miles in length

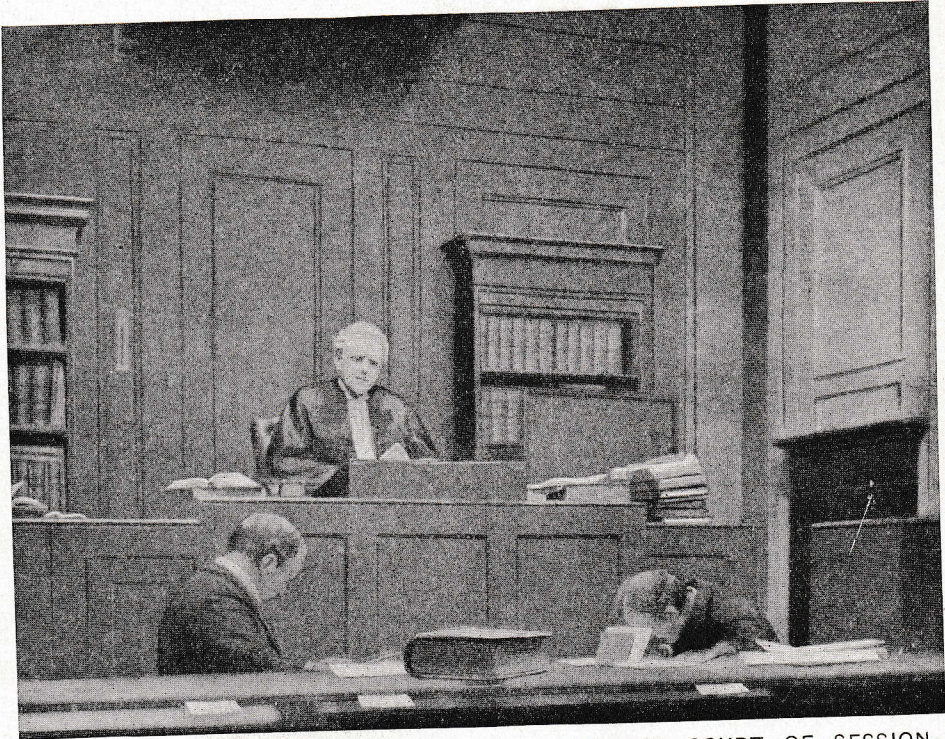
Photo, I. and R. Amman & Sons

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men of Highland and the men of Lowland origin.

But now and again the ancient feuds between clans are seen to be remembered; the heads of ancient families are not left entirely without the affection and loyalty which made their forefathers petty kings; even among families which have lived in the Lowlands for generations, or emigrated

any dealings with civilization as it was known in towns. Its picturesqueness was heightened by Sir Walter Scott and other writers; they looked only at one part of the life of the clan, saying little about the cruelty, the treachery, the thieving. The loyalty of the Highlands to the Stuarts was extolled as a noble trait—the stupidity of adherence to so mean a family of princes was forgotten.



JUDICIAL DIGNITY IN THE OUTER HOUSE OF THE COURT OF SESSION

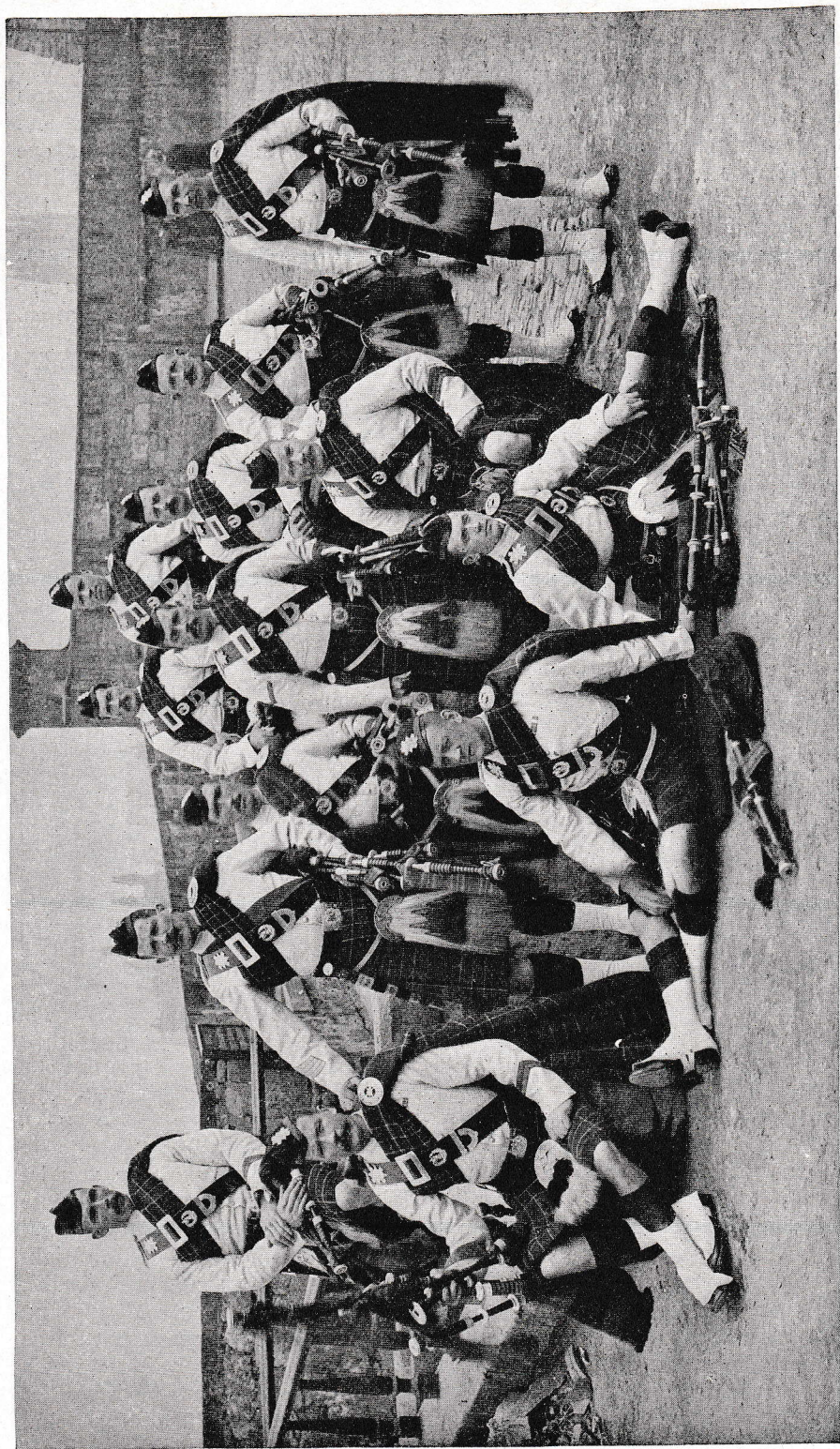
Scotland's legal system differs in many points of procedure and even of principle from that of England. The highest tribunal is the Court of Session. This comprises the Outer House, with five judges sitting in separate courts, and the Inner House, with two divisions presided over by the Lord President and the Lord Justice Clerk respectively, each assisted by three subsidiary Lords

Photo, Francis Caird Inglis

to America, there may be noticed an attachment to the traditions of their clan, a feeling of reverential love towards the tract of country which once belonged to it, and a determination to uphold the character of the Highlander for hospitality, courtesy, and good breeding.

No doubt too favourable an opinion has been spread of the qualities of the Highland race during the period in which it dwelt apart and refused to have

A flood of facile sympathy was let loose by the publication and the immense popularity of "The Lady of the Lake." Up to that date the scenery of the Highlands had been thought of with dislike, even with horror. It was all wild and fierce and uncivilized, unpleasant to the taste of the eighteenth century, which regarded mountains as monstrosities and preferred the sight of roofs and chimneys to the most glorious aspects



PIPERS OF THE BLACK WATCH, A HIGHLAND REGIMENT FAMED FOR ITS GALLANT MILITARY EXPLOITS

There is brave reading in the history of Scottish soldiery, and volumes could be written of the valiant Scotsmen who have fought to stabilise the foundations of the British Empire. The Black Watch, or Royal Highlanders, is a Highland regiment which was raised in 1739 in independent companies to preserve order in North Scotland; these companies formed a watch, and because of the dark colour of their tartan they came to be known as the Black Watch. Their record is one of conspicuous gallantry, and they enjoy a very great prestige among the regiments in the British Army

Photo, Francis Caird Inglis



STALWART MEN OF A WELL-KNOWN SCOTTISH REGIMENT

The Cameron Highland regiment, officially known as the Queen's Own Cameron Highlanders, owes its origin to Alan Cameron, who, towards the end of the eighteenth century, gathered together several hundred young men in his native country of Inverness and led them to the wars. The regiment did good service in the South African War, and had a glorious record in the Great War

Photo, Francis Caird Inglis

of natural beauty. Now a change set in. It became fashionable to talk gushingly about the Highlands, to visit the spots made famous by Scott's poems. He himself came upon proof of the stream of tourists whom he diverted to these spots when he talked with a man who bewailed his loss of livelihood as a "guide" to Ben Lomond. "That damned Walter Scott," he said bitterly, "whom everybody makes such a work about, has sent all the visitors to see that filthy hole, Loch Katrine, and I have had only two gentlemen to guide all this blessed season. The devil confound his ladies and his lakes, say I."

Next came the fashion which made the possession of a "deer forest" one of the signs by which rich men could flaunt their possessions and their acquaintance with the pastimes of the aristocracy. The noble stags which roamed over the moors, of which the

so-called "forests" were composed, were now stalked and shot as an amusement. The peasants, known as crofters, were deprived of their chances to make even a poor living. Many emigrated.

For those who stayed on, trying to keep themselves alive upon their native soil, efforts were made in the House of Commons; a royal commission was appointed to hear their complaints and prayers. The general impression left on the public mind was that, although certain deer-forest owners had been harsh and overbearing, and although the crofters had been treated generally as if they were intruders rather than the original owners of the land, their poverty was due more to the barren nature of the soil than to any other cause. They were certainly far better off on the Canadian prairie than they could ever have been on their own "lone sheilings" which could never

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LAND FERTILISER SUPPLIED BY THE SEA

So deeply is the Skye coast indented by sea lochs that scarcely any part of the interior is more than five miles from the sea, and the crofter has no lack of the wherewithal to fertilise his land; there is abundance of seaweed for the gathering

Photo, F. Hardie

make a return equal to the amount of labour expended on them.

All over Scotland the soil is poor and must be worked with the utmost energy in order to force it to yield its increase. To that necessity must be attributed half the success of the Scot in the modern world, the other half being accounted for by his unconquerable desire for education, based upon an understanding

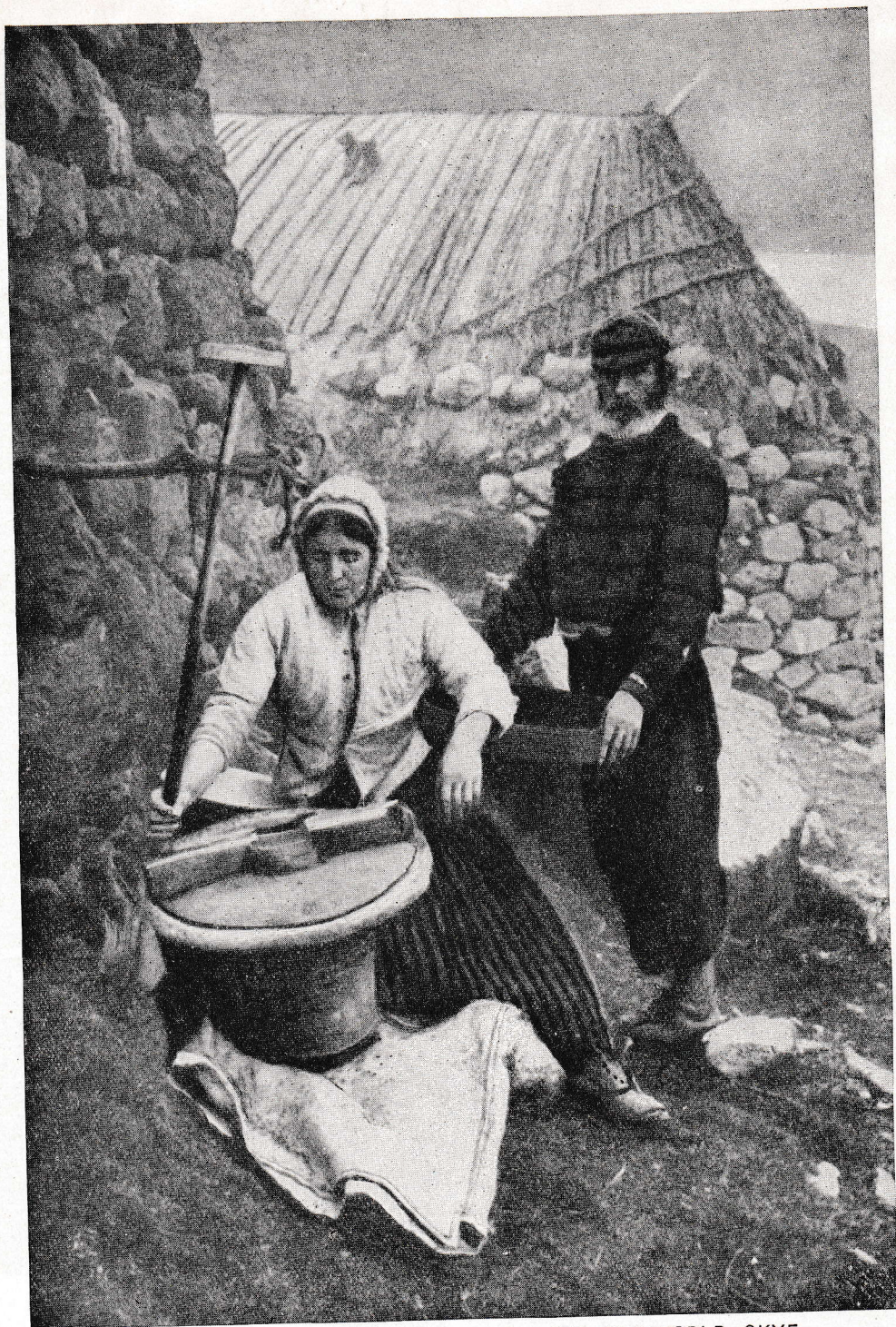
of its value as a means of getting on.

That "knowledge is power" the Scot fervently believes, and he acts upon his belief. No seeker after learning for learning's sake is he, as a rule, though many an instance may be still found in Scotland of accomplishments acquired and developed purely for pleasure by men of humble occupation. Gardeners who can paint in oils, stone-masons who quote Horace, railway porters who have read the whole literature of some subject—say, Egyptian exploration or the campaigns of Napoleon—such men can surely have their counterparts scarce anywhere else.

Fathers and mothers used to bring their children up to consider education as the one thing necessary—many do still, though the pressure of industrial competition has ground away the pride and the aspirations of a good many, and made it less easy than it was for parents to agree that sons or daughters shall carry on their education until they are twenty-two or three.

So long as the chief industry of the country

was agriculture the poor students at the universities could earn their living through the time of year when farmers were busy and attend their classes in the winter months. Each of the Scottish universities (St. Andrews, Glasgow, Aberdeen, Edinburgh, all founded before 1600) had many such seekers after advancement on their books even thirty years ago. They



GRINDING THE CORN IN A CORNER OF OLD-WORLD SKYE

The ancient millstone has served its purpose for many long years and is still in constant use, for tradition has this worthy couple well under her sway and the "good old ways" are still good enough for them. As one writer has said with truth about the island: "In Skye one is free of one's century; the present wheels away into silence and remoteness"

Photo, F. Hardie



MAKING THE MOST OF A FINE DAY : HOUSEWIVES OF SKYE LAUNDERING THE FAMILY LINEN IN THE OPEN AIR
 Although it is reckoned that more rain falls in Skye than in most other places in the British Isles, its rainfall amounting to eighty inches for the year, the sights and scenery make of this island of the mist a land of infinite delight ; and homely scenes such as this one—savouring of true Scottish industry—are plentiful during the fine weather. The principal landowners are Lord Macdonald and The Macleod, whose feuds during the era of clan warfare, together with the associations connected with Bonnie Prince Charlie and his protectress, Flora Macdonald, add a special historical interest to the island

Photo. F. Hardie

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lived mainly on porridge and oat-cake ; they had one small room or the share of a room in a poor house ; their clothes were rough ; they often walked long distances from their homes at the beginning of term and back at the end.

Men who went through this wholesome discipline are to be found in all kinds of high positions to-day. They had, fortunately, little to suffer from snobbish companions ; they were not looked down upon or ridiculed for their poverty. Few students were wealthy, few belonged to influential families. The rich and well-born sent their sons for the most part to English public schools and universities

Right Theory of Education

The spirit of the Scottish educators was very different from that of the English ; they had no idea of being appointed to bring up the ruling class ; they had no use for students who did not work hard, who had not some goal in view. The notion so prevalent in England that going to the university was useful because it enabled a boy to make profitable acquaintances and to learn to play games and to have a good time before he started on his life's work, was laughed at across the border.

The Scottish university was a place for strenuous application : it was for many poor students a lonely place. But its atmosphere was bracing ; it helped to strengthen character as well as to impart learning. To it must be ascribed much of the driving force which has pushed Scotsmen into foremost positions in almost every country in the world.

Dr. Johnson, who never tired of poking fun at Scotsmen, said the finest view they ever saw was the view of the road which led to England. This was in an age which did not take Scotsmen seriously, chiefly because they did not behave as serious persons. For during most of the eighteenth century it was the Highlander who represented Scotland in the south of England, and the

Highlander was more often than not a figure of fun, a starveling adventurer, a picker-up of unconsidered trifles, whether in the shape of jewelled snuff-boxes or rich widows.

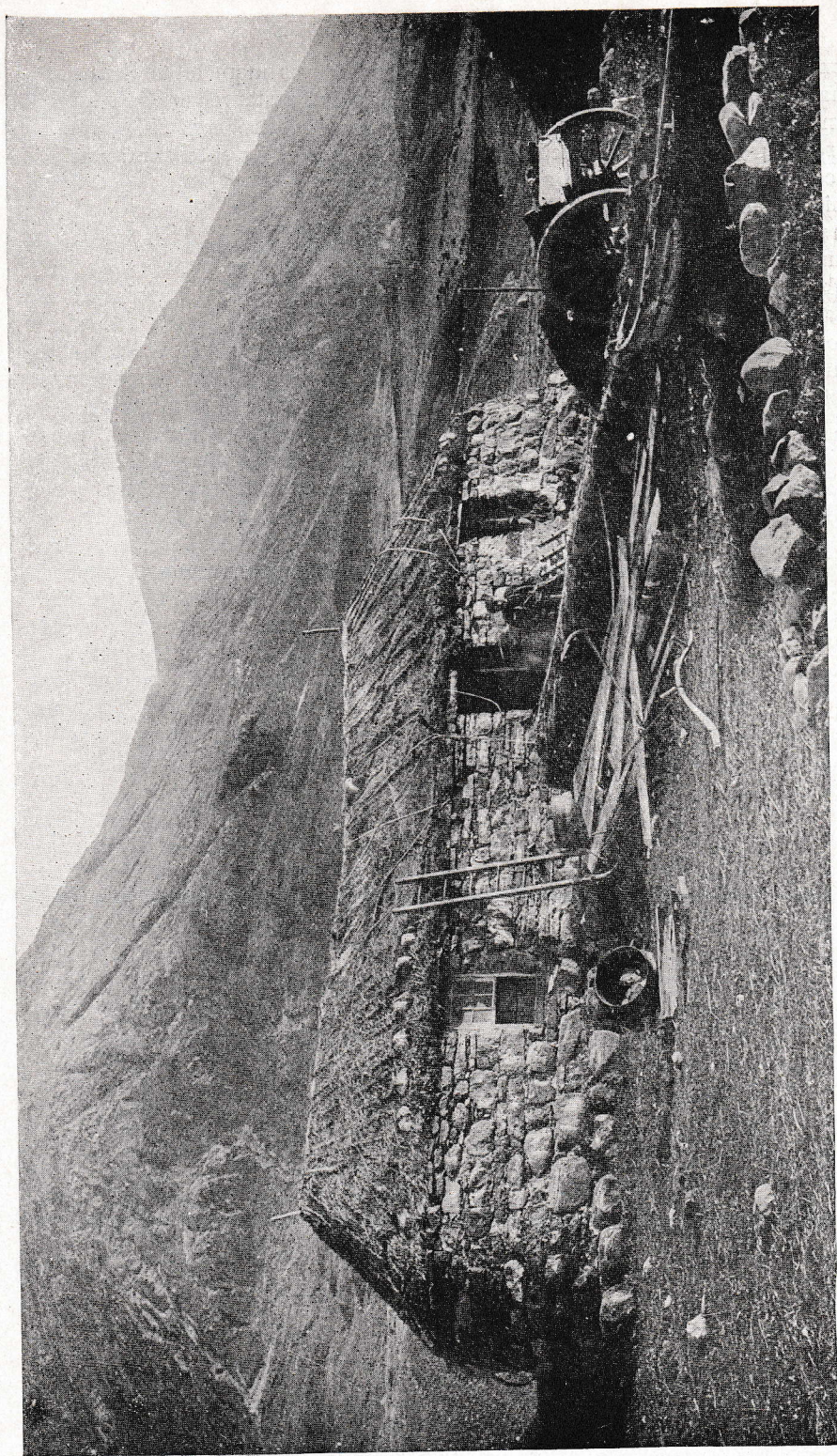
Peaceful Penetration into England

Lowland Scots made their way south in small numbers, and attracted less attention. They worked steadily and intelligently, for the most part on the land. They were famous gardeners ; they brought with them the methods of industrious farming which were necessary on their own poorer soil ; if they took service in commerce, they proved their worth by care for their employer's interest—and their own. Thus they established themselves in England during the later part of the eighteenth century and the earlier part of the nineteenth, permeating every profession and occupation, every branch of business, until the success of Scotsmen and their ability to push their way to the front, whatever they might be doing, became proverbial.

Within a short period of years Great Britain had three Scottish prime ministers ; Lord Rosebery, Sir Henry Campbell-Bannerman, and Mr. Arthur Balfour, all sprung from families which had been obscure until the close connexion of Scotland with England opened to the Scots those avenues of advancement and ambition of which they were so ready to take advantage.

Taking the Highest Room

In the civil service, as well as in Parliament, they took a share of the prizes out of all proportion to their numbers, and even in the Church of England they secured many of the highest posts. In our own time we have seen both the archbishops, Canterbury and York, Scotsmen, Randall Davidson and Gordon Lang. A story told to illustrate the natural tendency of Scotsmen to congregate about the top represents a native of some Scottish town returning after a visit to the south.



OLD STONE COTTAGE OF A CROFTER SITUATED AMID THE "GLOOMY GLORIES OF SKYE"

Skye, the largest island of the Inner Hebrides and part of the county of Inverness-shire, is separated from the mainland at its nearest point by a narrow channel scarcely half a mile wide—a voyage that can hold no terror of seasickness for the most timorous traveller. The surface is mountainous, interspersed with lochs, and the scenery, though beautiful, is often of a grim, lonely grandeur, offering endless delights to the nature-lover. Great improvements have taken place in recent years in the condition of the crofters, and most of the old black huts have disappeared, giving place to well-ventilated, nicely-built houses

Photo, F. Hardie



MATRONS AND MAIDENS OF FAR-AWAY ST. KILDA BEGUILING A LEISURE HOUR WITH KNITTING AND GOSSIP
 St. Kilda, a remote island of the Outer Hebrides, belonging to Harris in Inverness-shire, lies forty miles to the west of North Uist, and is the chief of the group of about seventeen rocky islets. It is often inaccessible for eight months out of the twelve, but in summer steamers visit it regularly, bringing many tourists who are attracted by the very remoteness of the little island; consequently, this annual influx of "foreigners" has its influence on the islanders, who in many respects are far less primitive than the inhabitants of less frequented parts of the Hebridean group

Photo, F. Hardie



VILLAGE NEIGHBOURS MEET IN A SECLUDED CORNER OF THE BLEAK AND FORBIDDING LANDSCAPE OF ST. KILDA
 St. Kilda possesses about forty acres of arable land which produces potatoes, oats, and barley. There are a few head of cattle, and sheep are raised, and from their wool blankets and coarse material are made for home use. The fisheries are productive, but much neglected. So isolated is this small island from the outer world that the mail is sent only two or three times a year, but "sea messages" are sometimes indulged in—communications despatched in boxes which the strong westerly wind carries over in due course to the western islands or the mainland

Photo, F. Hardie

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"And what did ye think o' the English?" a friend inquires. "Man," he replies, "I didna see ony o' them. My business was wi' the heads o' departments."

Scots cherish a strong sentimental affection for their native country, although they may prefer to stay out of it. Scarcely ever does one hear of a

and on S. Andrew's Day and on Hallow E'en; they praise Scotland and everything Scottish; they drink large quantities of whisky, and eat a dish composed of minced sheep's entrails with oatmeal and called "haggis." This is a delicacy never omitted from the bill of fare at the Burns' Club suppers which call forth all the enthusiasm of the race.



FARMERS OF SKYE PREPARING THEIR LAND FOR A POTATO CROP

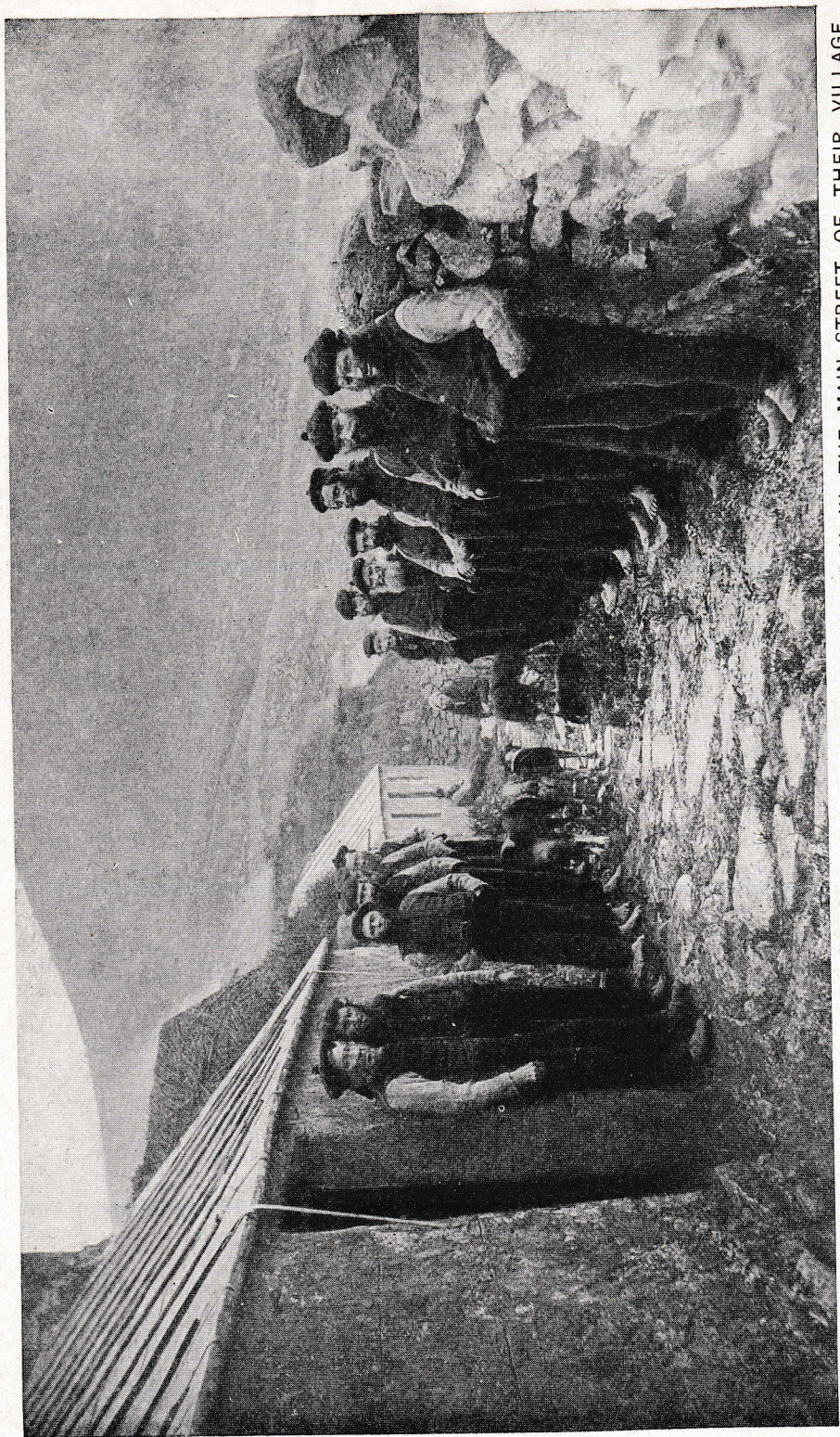
The crofter inhabitants of Skye are chiefly engaged in sheep and cattle raising, fishing and distilling. Much of the moor and hill land consists of pasturage, but potatoes and turnips are grown with considerable success by these able landmen whose energy and ambition are centred in their small holdings, and who find no labour connected with land fertilisation and cultivation too irksome

Photo, F. Hardie

Scotsman returning to Scotland to live at the end of his active career. Many return from India, from Africa, from the Far East, to spend their latter years in England, but once they have left their own country, they very seldom show any desire to go back to it for good.

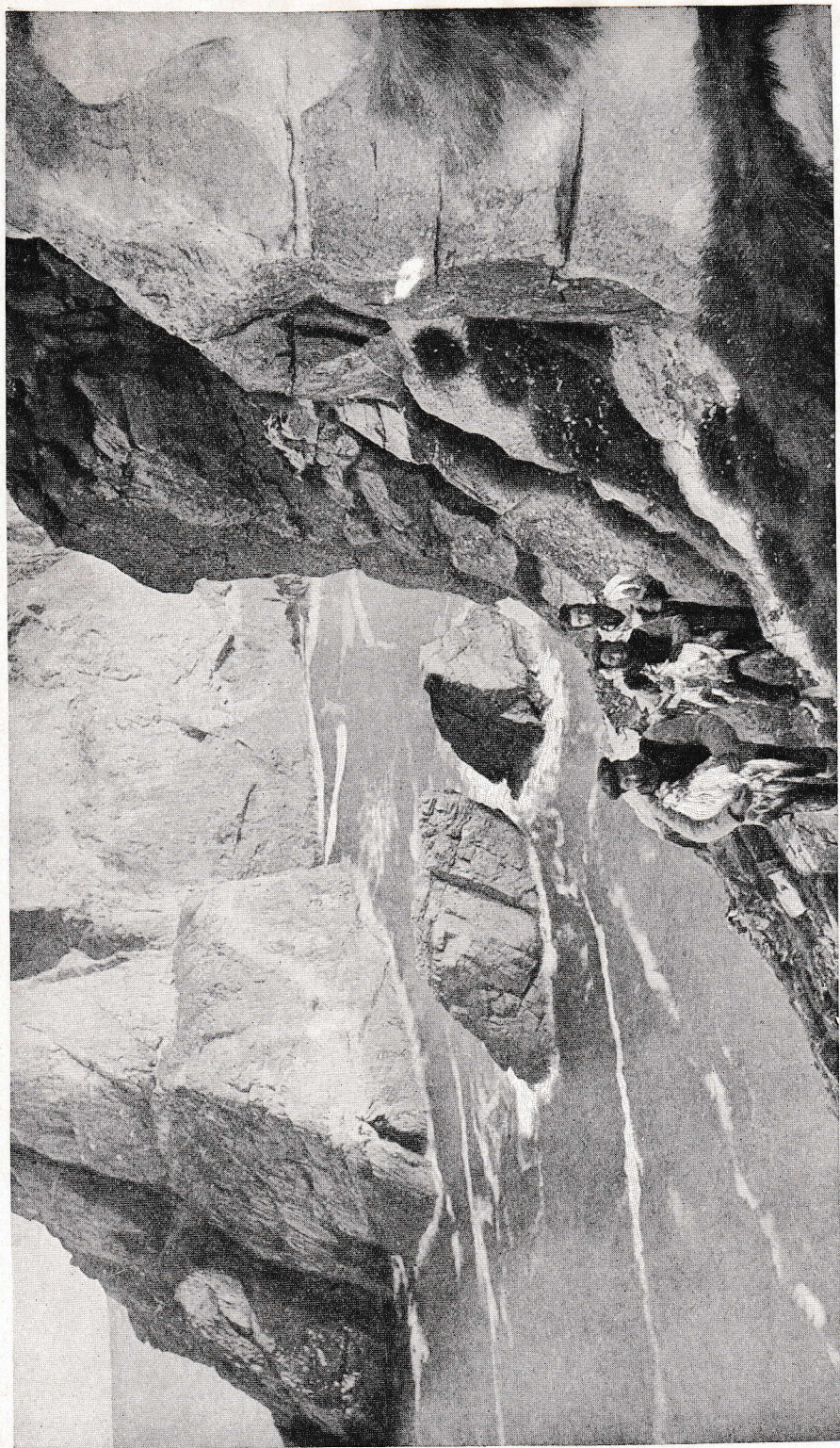
They very seldom lose, however, their affection for Scottish songs and literature; they gather religiously on New Year's Day, which is much more of a festival in Scotland than Christmas,

Scotsmen are great at hero-worship. Carlyle was a type of his countrymen in that. Wallace and Bruce, both of them Celts, by the way, as most of the famous Scottish soldiers have been, are still honoured for their prowess against the English. Stirling and Bannockburn are still names that ring proudly in every Scottish ear. They will hear no ill spoken about Mary Queen of Scots; though how they manage to square their devotion to her memory with their



BRAWNY, BEARDED MEN OF ST. KILDA DISCUSSING PROBLEMS OF THE DAY IN THE MAIN STREET OF THEIR VILLAGE
 The circumference of St. Kilda is about seven miles, but though so small, the island possesses a hill, Connagher, which forms a precipice 1,220 feet in height. The population comprises some eighty persons—a thrifty, hard-working community, speaking Gaelic and inhabiting a little village at the head of the East Bay. The island is the property of the Macleods, but the islanders hold the reins of government in their own hands; life runs smoothly for them and strife is almost unknown, for present laws and regulations differ little from those which were observed in the time of their forefathers

Photo. F. Hardie



RETURNING WITH THEIR PREY AFTER PERILOUS CLIMBS AMONG THE PRECIPITOUS ROCKS OF ST. KILDA ISLAND

The fulmar is a large, petrel-like seabird, common in the Hebrides and St. Kilda; its plumage is grey and white, and the bird measures nearly twenty inches in length. It nests on rocky ledges and grassy slopes among the cliffs, and the egg and young are usually to be obtained only at considerable risk of life. The oil which is extracted from this bird has been found by chemical analysis to be a fish-oil, and closely to resemble that taken from the liver of the cod. When a live specimen is captured by hand it ejects some of this oil from its mouth

Photo, F. Harvie



NEARLY HALF OF THE SCANTY POPULATION OF ST. KILDA ASSEMBLED TO DIVIDE A LARGE CATCH OF FULMAR
 Except in the south-east of the island where is the landing-place, St. Kilda is surrounded by lofty, precipitous cliffs which rise sheer from the water's edge. The natives are expert cragsmen, noted for their exploits, and devote much of their time and energy to the capture of the sea-fowl. Sea-birds abound throughout the island, including puffins, fulmar-petrels, guillemots, razor-bills, Manx shearwaters, and solan geese, and are killed for their feathers, oil, and meat. Formerly these birds contributed a large share to the wealth of the islanders, who caught them chiefly with nooses, but their numbers have now considerably diminished

Photo, F. Hardie

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attachment to the Covenanters and their strict notions of morality, it is hard to understand.

Nor is it easy for persons of any other nationality to sympathise with them when they dwell upon the virtues and the services to Scotland of those rigid sectarian fanatics of the Covenant who surpassed the Puritans in deeds of blood, and left upon the spirit of their countrymen a cloud of gloom and sanctimonious pretence which has been passing away only within the last generation. The original fault lay not with the Covenanters, of course, but with those who made the imbecile attempt to force upon this stubborn folk a faith it did not choose to embrace. They had been satisfied with the Catholic ritual and belief until John Knox brought among them the pitiless doctrines of Calvin: these took root quickly in their minds, and for centuries their intolerance and fierce adherence to custom in such matters as Sunday observance were spoken of the world over.

Iron-Bound Sabbatarianism

It was, however, only among the mass of the nation that there was any real Calvinistic fervour. The educated, all who had the opportunity to mix with people not brought up as strict Presbyterians, followed in the footsteps of the zealot only so far as was needful for social convenience. Fashion, indeed, dictated an attitude of indifference to religion, however regularly its outward form might be practised.

Dean Ramsay, in his most entertaining and exceedingly valuable "Reminiscences of Scottish Life and Character," tells an anecdote in this connexion. He remembered a gossip relating as a piece of scandal that the commanding officer of a regiment quartered in a Scottish town "had family prayers every morning." She was rebuked by a friend with "How can you repeat such things, Miss Ogilvy? Nothing in the world but the ill-natured stories of Montrose." There

was no hint of irony in the remark. It was nevertheless the feelings of the mass of the nation which regulated Scottish life. Until near the end of the nineteenth century no street-cars ran in Edinburgh or Glasgow on Sundays. Any kind of amusement on the Sabbath was regarded as sinful; many people even went so far as to keep their blinds down in order to induce the melancholy frame of mind supposed to be desirable on the day of rest.

Pharisaical Self-Righteousness

A geologist went out one Sunday morning with his hammer in his pocket as usual, and chipped off pieces of mineral-bearing rock as he strolled. An old man on his way to church watched him for a little while, then accosted him with "Sir, you are breaking something there besides the stanes." An English painter looking for "subjects" on a Sunday came in sight of a picturesque ruin. To a man who was passing he turned and asked him the name of the old castle. "It's no the day to be asking such things," was the indignant reply that he received.

Whistling on the Sabbath was for some reason considered a mark of peculiar sinfulness. An old Highlander told a Glasgow artist that the inhabitants of his village were "a God-fearin' set o' folk," and gave the following illustration of their piety: "Last Sabbath, just as we were comin' oot o' kirk, there was a drover chield frae Dumfries comin' along the road whustlin' and lookin' as happy as if it was the middle of the week. Weel, sir, oor lads just set upon him and a'most killed him."

Old Testament View of Life

There was little love of God among the severe Calvinists, only fear and the conviction that God could not wish His elect to be happy here below. The peasants were fond of discussing points of doctrine, which sharpened their wits, but did not soften their hearts. It was



GOOD WORK WELL DONE BRINGS PLEASURE AS WELL AS PROFIT

Defined as tweed hand-spun, hand-woven and dyed, and finished by hand in the islands of Lewis—which includes Harris—Uist, Barra, and their several appurtenances, Harris tweed has a world-wide reputation for flexibility and durability. It is further distinguished by a delicious odour of heather and peat, an imperishable reminder of the Hebridean cottages in which it is spun and woven and dyed

Photo, Francis Caird Inglis, by permission of the Harris Tweed Trading Co. (Edinburgh), Ltd.



FIRST STAGE FROM COTTAGE LOOM TO WORLD-WIDE MARKET

Remunerative work is hard to come by in the remote Hebrides, and the development of the Harris tweed industry has been a boon to the cottars. At Tarbert, on the island of Lewis and Harris, two wool-carding establishments have been instituted to provide employment for the people, and also a depot to which they may bring the Harris tweeds which they have woven and dyed at home

Photo, Francis Caird Inglis, by permission of the Harris Tweed Trading Co. (Edinburgh), Ltd.



WHEN THE SEA YIELDS ITS HARVEST OF WEEDS: WOMEN WORKERS IN THE KELP INDUSTRY

Together with the Shetlands the Orkney Islands form one of the counties of Scotland. The Orkneys comprise some sixty-seven islands, islets, and holms, of which about thirty are inhabited. Kelp-gathering is a thriving industry in many parts, and here at Birsay, a small northerly village of Pomona, women may often be seen working along the coast, gathering the kelp into large heaps, or burning it in order to obtain the ashes, or marketable kelp. As already illustrated in pages 2938-39, intense labour is connected with the gathering, drying, firing, and carting of kelp, twenty tons of which are required to produce one ton of marketable product

Photo, F. Hardie

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the teaching of the Old Testament to which they clung. Their deity was the Jah-veh (Jehovah) of the Jews, full of wrath and vengeance, unsparing in his damnation of all who strayed from the narrow path. Heaven and hell were to the Presbyterians very real. The burden of their sins weighed upon them like a physical pain.

The same literal and mechanical interpretation of what was called God's word prevailed among the "unco' guid" (uncommon good) as is applied by Tibetans to the formulae of Buddhism. Hume, the philosopher, used to relate that he once got into a swamp at the back of Edinburgh Castle, and called to a woman passing to lend him a hand. She recognized him and said: "Are ye not Hume, the atheist?"

"Come," said he. "Does not Christian charity command you to do good to all?"

Grim Element in Scottish Humour

"Nae matter about Christian charity," his tormentor replied, "I'll dae naething for ye till ye turn a Christian yersel'. Ye maun say the Lord's Prayer and the Creed or I'll let ye grovel there as I fand ye."

Hume had to do as she bid.

Probably there was humour as well as piety in that, for in Scottish humour there is often a grimness which seems to approach cruelty. This comes out in the tale of the dying wife who could not bear the thought of being buried in a city churchyard. She said to her husband: "I've been a good wife to ye, John, have I no?"

"Oh, just middling, middling, Jenny," was John's grudging admission.

"John," she continued, "promise me that I shall be buried in the old kirkyard at Strathavon. I couldna rest in peace amid the dirt and smoke of Glasgow."

"Aweel, Jenny, my wumman," said John cheerfully, "we'll just try ye in Gorbals (an old Glasgow cemetery) first, and if ye dinna rest there quiet, we'll pit ye in Strathavon."

The belief that heaven would be like earth was due to poverty of imagination. The services of the Presbyterian bodies were not of a kind to fill the minds of the worshippers with images of the celestial regions such as were made familiar to the Middle Ages by the paintings of the Italian Primitives. It was common to send messages to friends in the other world by anyone on the point of death.

Simple Faith in Things Unseen

One old woman lying on her death-bed at Hawick, where clogs used to be heard all day long on the pavements, was asked by a crony, "If ye should see our folk, will ye no tell them we're a' well?"

"Ay," said the dying woman, a little impatient, "if I should see them, I'll tell them, but ye canna expect me to go clank-clankin' through heeven lookin' for your folk."

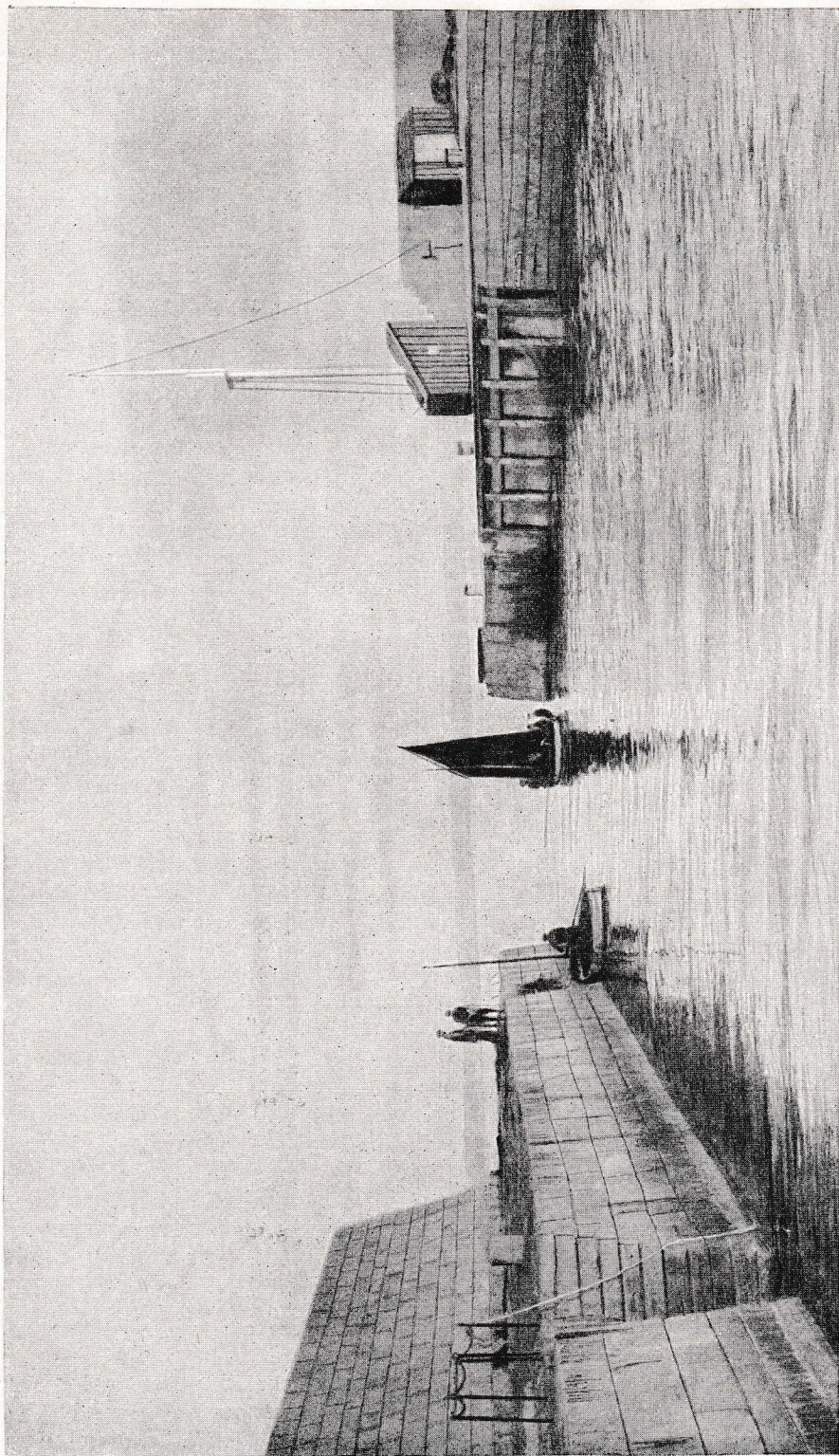
Yet there was a grandeur, too, about the stark sincerity and simplicity of the Presbyterian's faith in unseen things. It gave dignity to the humble, it raised existence to a higher plane than that of heedless materialism. Lord Rutherford, a famous judge, was once rebuked by a shepherd for cursing the "east ha'," a state of atmosphere which brings a cold, damp mist with it. "What ails ye at the mist, sir?" asked the shepherd. "It wets the sod, it slockens the yowes (quenches the thirst of the ewes), and it's God's wull."

Irony in Racy Epigram

It was the same shepherd of the Pentland Hills who took down another law lord, Cockburn, of distinguished memory. The judge looked at some sheep lying on the colder side of a hill, and said: "If I were a sheep, I'd lie on the other side."

"Na, na," said the shepherd, "if yer lordship were a sheep, ye'd hae mair sense."

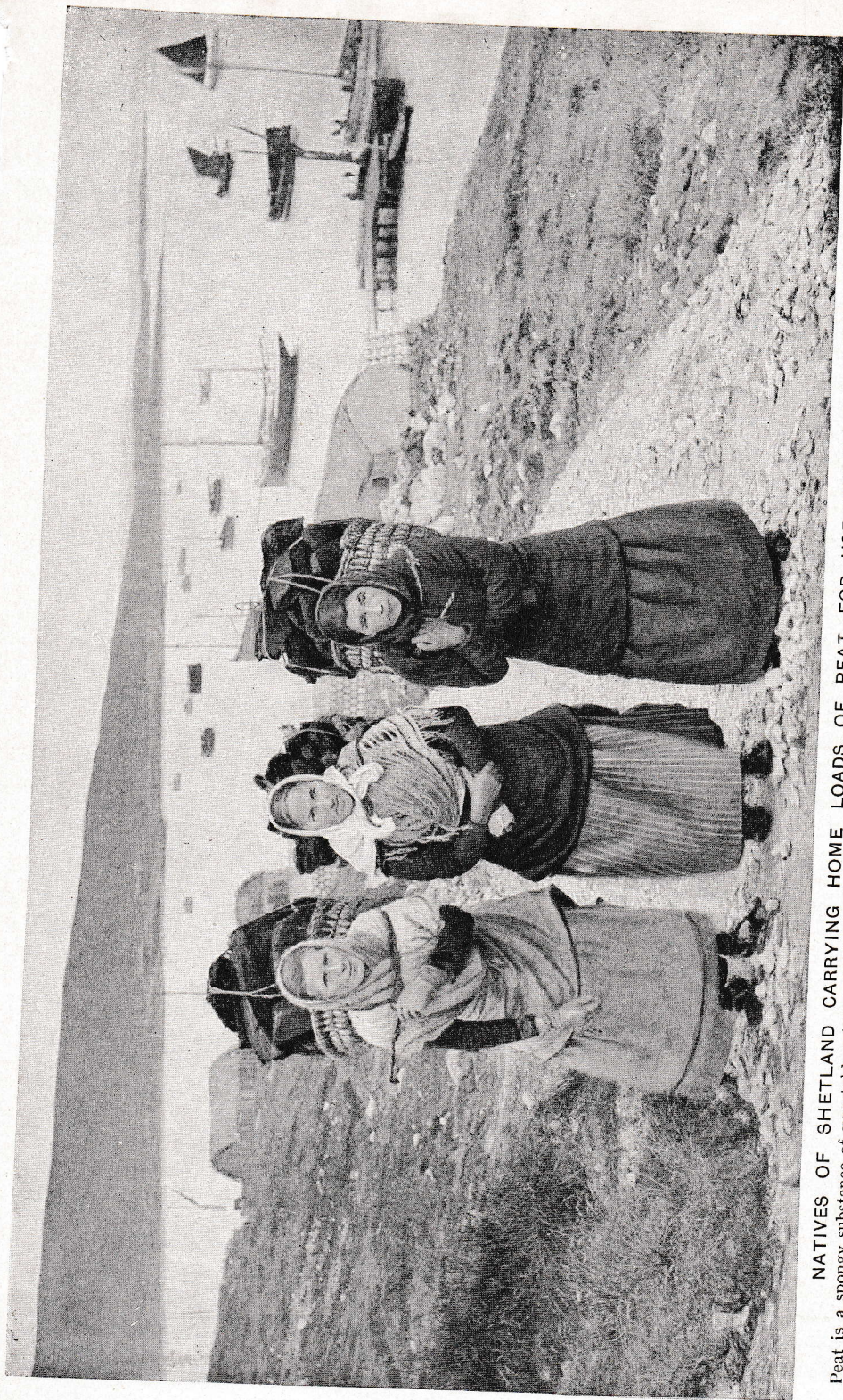
In all probability the shepherd had no idea of humour in his mind. That is one of the difficulties lying in the way of the Englishman who tries to discover



SAILING VESSEL WAITING ON A BREEZE AT THE ENTRANCE TO LOSSIEMOUTH HARBOUR

Lossiemouth, a police burgh, seaport, and watering-place of Elginshire, is situated at the mouth of the River Lossie, five miles from the city of Elgin. It has a fine harbour adjoining the Moray Firth, with some good fishing and a fair amount of shipping. It is an attractive place for visitors, for the sea-bathing is especially good and the golf links are considered some of the best in Scotland. In the vicinity of the town stand the interesting old ruins of Spynie Castle, once the seat of the Bishop of Moray, situated on a loch of the same name. The principal remaining part is the square tower built in the fifteenth century.

Photo, G. M. Tyrrell



NATIVES OF SHETLAND CARRYING HOME LOADS OF PEAT FOR USE DURING THE WINTER MONTHS

Peat is a spongy substance of vegetable origin, common to almost every temperate country. Pure peat, thoroughly dry, has great value as fuel, and is used extensively by the inhabitants of the Shetland group, who, during the long days, may constantly be seen tramping in their sandals of cowskin along the rough paths carrying heavy peat burdens. Peat is usually cut not later than June, and the sods, stacked one against the other, are dried by sun and air, and must be frequently turned during the drying process which lasts several days; they are then carried to the homes to be stored for winter use.

Photo, Charles Reid

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whether there is any humour in the Scots. He often cannot decide whether they are being intentionally funny or merely happen to throw perfectly serious remarks into racy, epigrammatic form.

Warm Hearts Under Cold Exteriors

It is this mixture of sense and simplicity, thrown into forms of words which are succinct and vigorous, that sometimes makes Scottish people appear wittier than they are, and sometimes makes others think them insensitive. No one who knows them well can be unaware of the strength of their affections, yet they have a matter-of-fact way of discussing death, for instance, which is embarrassing to sentimentalists. Even the dying join in discussions as to the order of their funerals, as did the man who begged his friends to consume the whisky provided for the occasion on the way to the cemetery. "For, ye ken," he said, "I shall no be wi' ye when ye come back."

Affectionate, though not demonstrative, in their family relations, the Scots are warm-hearted friends also, when once they have decided to open their homes and give their confidence. At first they are not inclined to "dull their palms with entertainment of each new-hatch'd, unfledged comrade." Many who visit their country complain that they are difficult to get on with: their sharp, staccato utterance is disconcerting; the smile that does not often get further than the eyes may pass unnoticed, they may cause discomfort, even possibly pain, without in the least intending it. But all who have lived among them or made friends with them outside their own country have the same story to tell of warm friendship, of real kindness, of generous hospitality.

Secret of the Scot's Success

Their reputation for hard dealing in business has been vastly exaggerated. They do not really drive harder bargains than other good business men, but their keen looks and short speech make those

who trade with them feel that they are exceptionally eager for profit. But if the successes of Scotsmen in commerce were to be inquired into, they would be found to be the result in far greater degree of attention to detail, of industry and thoroughness, of method, than of any excess of acquisitiveness or any special gift for getting the better of competitors.

These useful qualities are in the long run of greater value than the natural aptitude for business which is found among Jews, or the cunning which makes the Greek the most successful small trader in the world. The world makes fun of Scotsmen for their commercial prosperity, for their supposed parsimony, for their propensity to save money out of the smallest incomes. But the fun is almost always good-natured: respect for their character is very seldom absent.

Pioneers and Empire Builders

Everyone knows that they owe their progress to hard work, that the only advantage they take over others is to spend less upon their pleasures, and to show more enterprise and to study more closely the conditions of their trade. In all countries which are being opened to commerce they are foremost in building up connexions, nor are they less valuable as colonists in lands that are being brought under cultivation.

Scottish emigrants helped to make the United States, and have played the largest part in making the Dominion of Canada. The Canadian accent is more Scottish than anything else; Scottish names predominate everywhere; Scottish clubs exist in all the cities of Canada, where bowls in the summer and curling in the winter are national sports, and Presbyterianism is the strongest of the forms of religion.

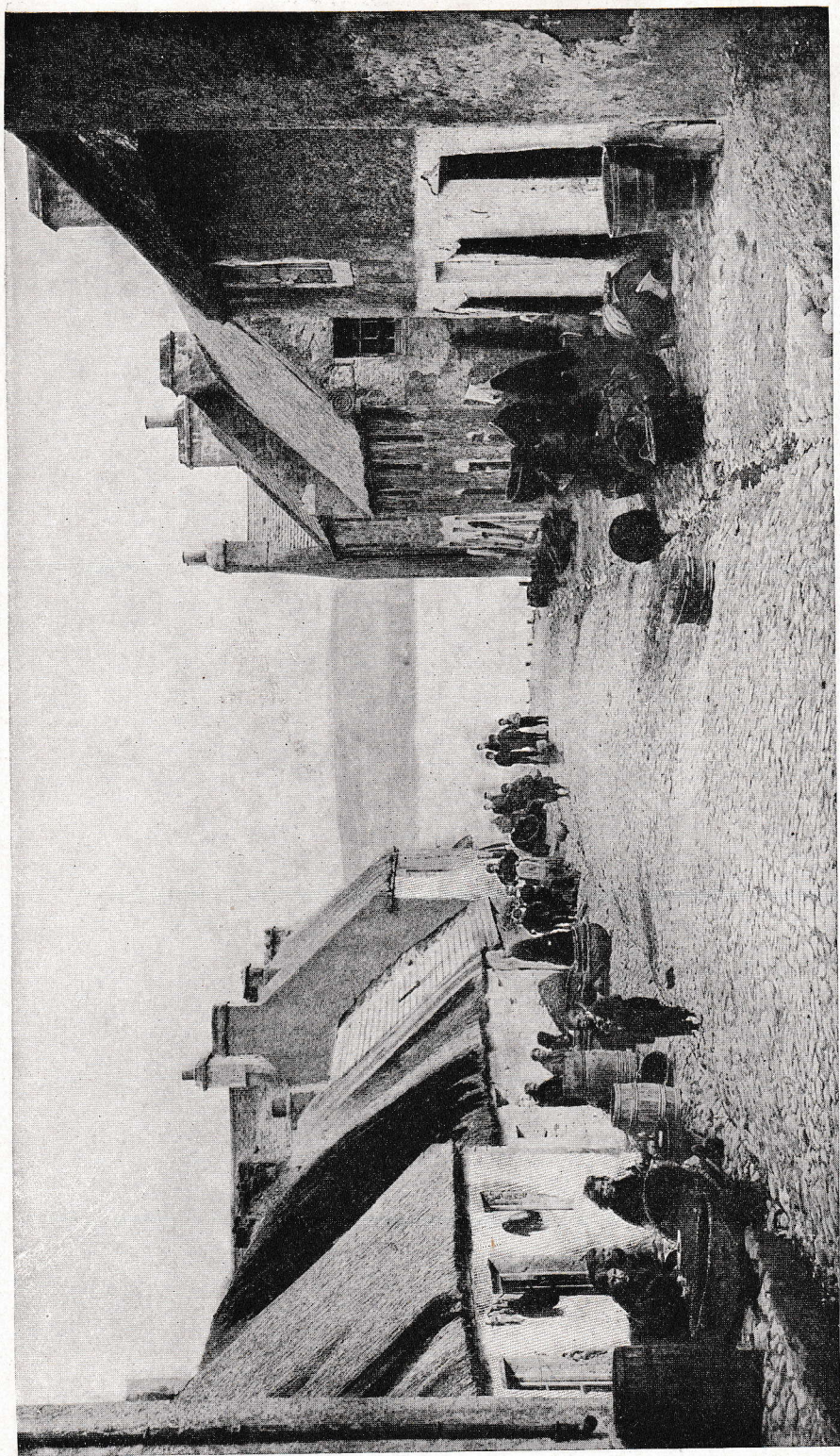
Yet while Scots carry with them overseas their faith and their enthusiasms and their pastimes, they do not include in their mental baggage a contempt for the people of the territory in which they settle, nor have they the



HAWKING CALLER HERRING IN THE STREETS OF CROMARTY

When the boats come in to the quayside the women fill their baskets with caller herring which they then hawk round the district. They have no distinctive dress, but wear short skirts kilted to the waist, and generally go bareheaded. The baskets are strapped across the chest, and the sturdy fishwives of Cromarty carry the heavy weight for long distances without any sign of fatigue

Photo, H. S. Talbot



UNTIRING INDUSTRY IN THE COBBLED STREET OF CROMARTY'S ANCIENT FISHING QUARTER

Thatched cottages flanking a broad, cobbled pavement make up the ancient fishing quarter of Cromarty. The street leads down to the firth, with its wooded head-lands known as the sutors, or cobbiers, of Cromarty from an old tradition which associates the shoemaking industry with the town. Fish hang drying on the whitewashed walls on either side of the doors, outside which the fishermen's wives sit beside their creels or baskets of bait, or fish just brought ashore, ever busy mending nets, preparing bait, or packing herrings into barrels for market.

Photo, H. S. Talbot

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habit of continually comparing conditions in their new country with those which they left behind them in the old. It is not many years since visitors to Canada who could lay claim to Scottish ancestry found it wise to do so at once.

There was a prejudice against the Englishman, due to his supercilious assumption that anything which was not done in the English fashion must be

than it used to be, but the scenes that offend the eye and the ear, not to speak of the nose, in Glasgow, for example, on Saturday nights, make one doubt whether this vice can ever have been more distressingly practised than it is to-day.

From Scotland came whisky, the spirit which has made its way all over the world, and which is largely responsible for the evils of intemperance in the



CROMARTY WOMEN PREPARING MUSSELS AS TEMPTING BAIT

Both net and line fishing are carried on at Cromarty, and baiting the lines is chiefly done by the women. Besides lobworms, mussels are largely used for bait all round the Scottish coast. They are gathered by the women and children, and opened with a short knife. The women look over the hooks, to see that they are securely fastened to the lines, and then bait them

Photo, H. S. Talbot

done wrong. The Scots accepted the ways of the country, they went about their work quietly and competently, they won both respect and liking. As colonists it would be impossible to find their superiors—if only they would forswear their devotion to whisky.

Here we come to the chief defect in the Scottish character, a defect which they are ready to admit themselves, and which has been deplored by their most famous writers. Drunkenness is said to be less common in the country at large

twentieth century. Whisky was brought into general use during the eighteenth century. It had been distilled from much earlier times in the Highlands and in monasteries; it was then, no doubt, what we should call a liqueur, like Benedictine and Chartreuse, also manufactured by monks. Gradually it became the national alcoholic drink of Scotland, displacing the beer which had up to then been drunk by the masses, and the claret and brandy of the more luxurious.

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Made from the finest grain and mellowed by age, whisky is as harmless a spirit as any, and particularly suited to a damp, cold climate on account of its anti-rheumatic properties. But whisky can be made out of almost any kind of grain, and even from potatoes if grains are not procurable; and drunk in an untamed state it has the most injurious effects.

Deterioration of Scotch Whisky

The demand for it which arose during the later years of the nineteenth century, not only in Great Britain, but in British colonies and in the United States, lowered the standard of the materials used in its manufacture, and also caused a great deal of it to be put on the market in an immature condition, fiery and raw. It is the evil results of whisky-drinking that have stirred up so powerful a movement towards the prohibition of alcohol.

Up to the time of Burns the consumption of usquebaugh, as it was originally called (the "baugh" was dropped and the "usque" became "whisky"), had been mainly a habit of the Highlanders. Burns made it almost a national virtue among all Scots. He wrote the best drinking songs that exist in any literature, and he had hosts of imitators. His laudation of liquor was taken literally as an encouragement to intoxication, and in all ranks it became customary to drink for conviviality and to drink as much as possible at a time. It was deemed manly to be able to consume more whisky than other people.

Heavy Drinking in Scotland

Not even ministers were censured for getting drunk. They could not, therefore, be hard upon others who fell into the same temptation. It was usual to give everyone who came into a house a "dram," and poor was the reputation of the owner if the glass was not filled and the liquor heady. At parties men would challenge one another to drink and see who could keep it up the longest.

Unbelievable as the scenes were that disgraced even parties where women were present, they are established by the entire literature of the period as having happened and been considered nothing out of the way. A change came, and the offensive habit of intoxication grew rarer. But an evil tradition had been created, and it could not be eradicated all at once. Indeed, it has not been eradicated even yet. There is far more steady drinking, for the sake of drinking, in Scotland than there is in England or Ireland. Men in high positions may still be found who sit and drink whisky the whole evening.

Sordid Conditions in Glasgow

As for the manual working class in the towns, the drinking among them, principally the result of their wretched conditions of existence, is a national disaster. No one who visits Glasgow on a wet day can be surprised that the inhabitants of its mean streets and tenements should fly to drink as a refuge from their grimy and repellent surroundings. With a situation which would have made possible the building of a city as delightful as any in the British Isles, Glasgow was made by the rapid and uncontrolled development of its industries a shocking example of everything that a city should not be.

No city prides itself more upon its municipal enterprise; it set an example in municipal ownership, and its ventures have all turned out well. There are a great many churches, libraries, societies for the spread of culture; there are picture galleries, theatres, concert halls; yet by all the agencies for making life more agreeable and more sensible the mass of the Glasgow population are untouched.

It was in the Highlands that the drinking of whisky began, and there it was an indulgence more often abused than in the other parts of the country. Among the Highlanders, too, there was the sternest sectarian intolerance. That was due to the Celtic fervour of the

SCOTS AT HOME
In Highlands and Islands



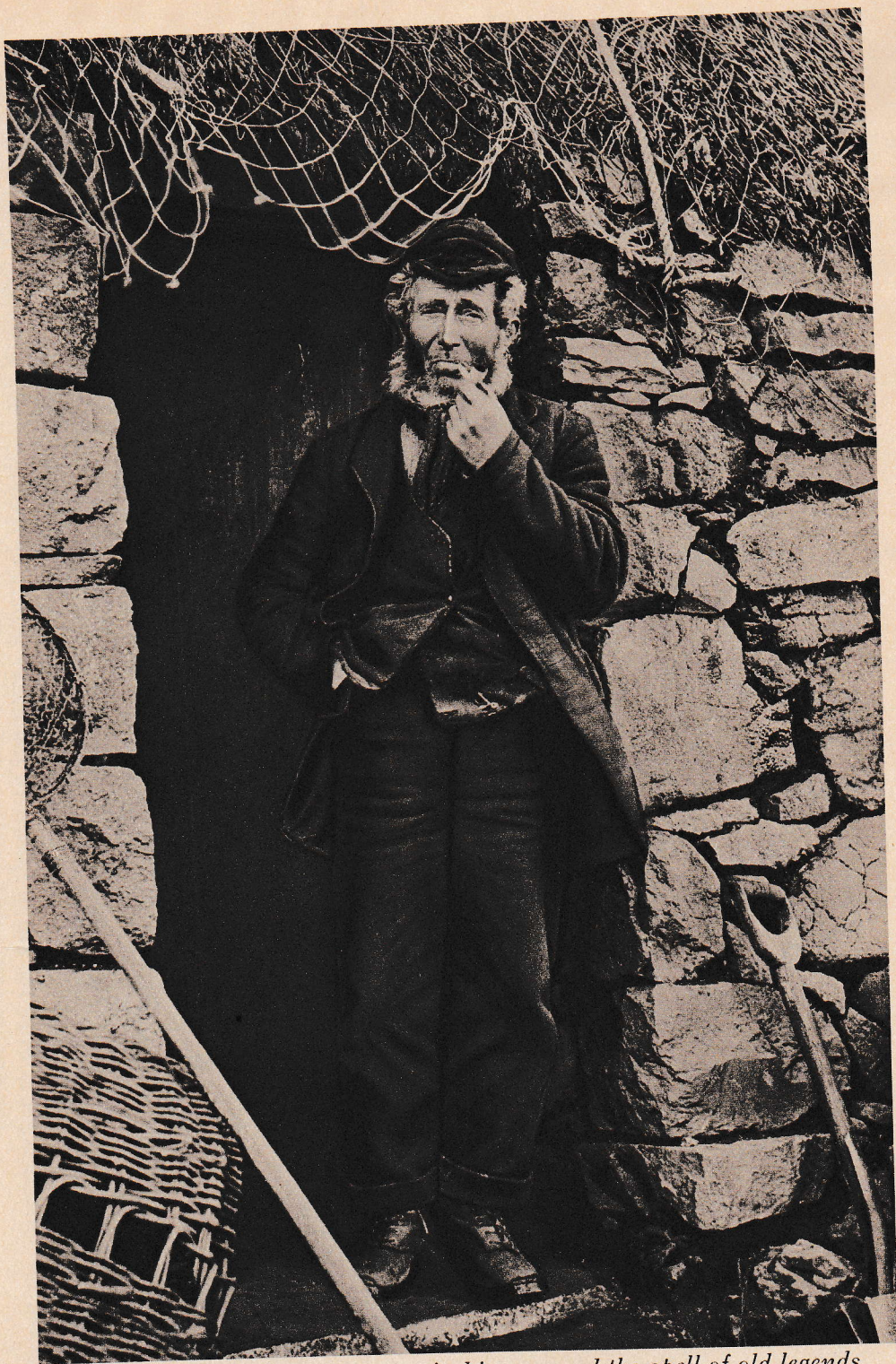
Lovely and fragrant, the heather of Scotland is useful, too, providing fuel, thatch, and luxurious beds for many a Highland shieling

Photo, Horace W. Nicholls



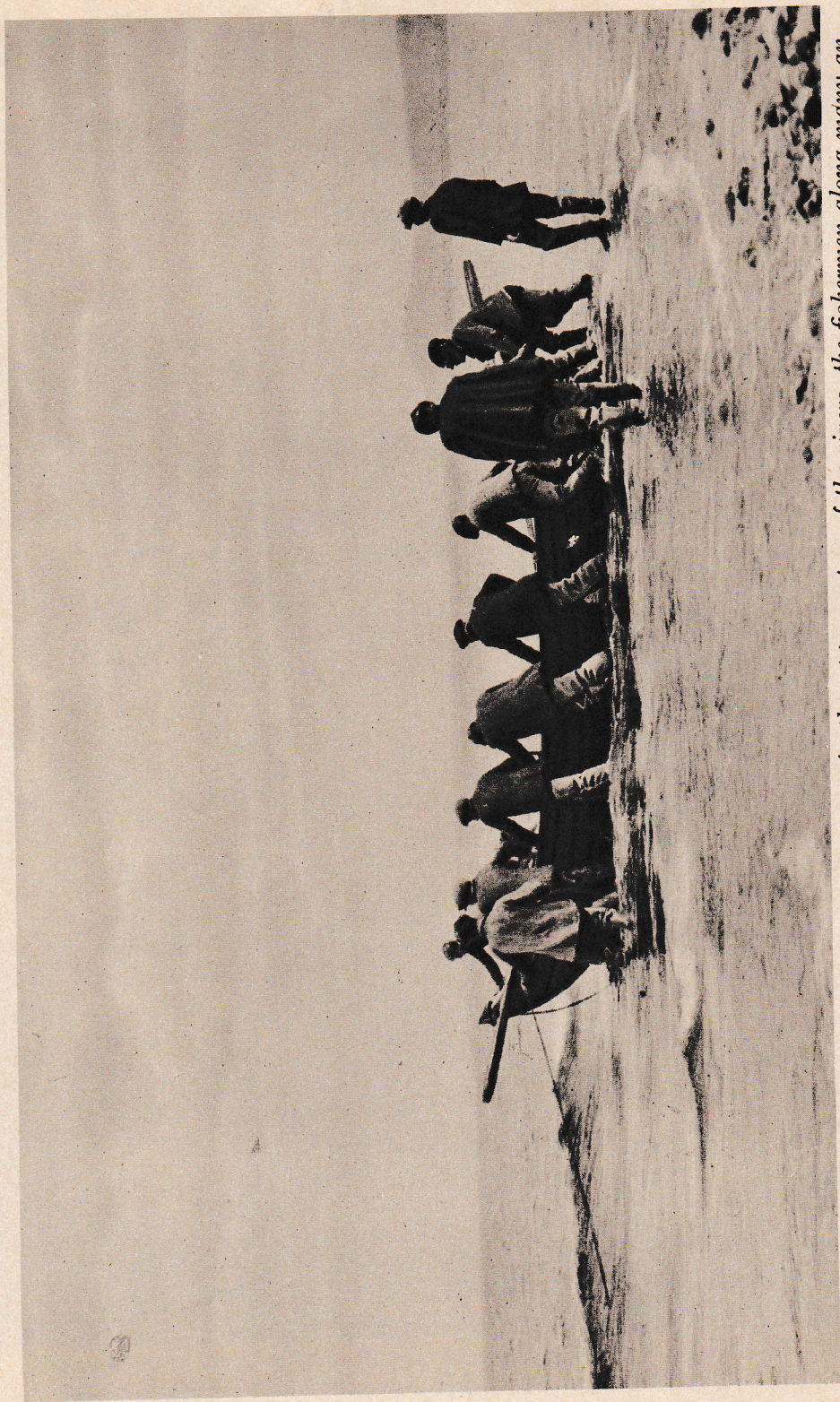
His dog is the Highland shepherd's inseparable companion, knowing every sheep in the flock, and as gentle as his master with the lambs

Photo, W. Reid



*With the sound of the sea ever in his ears and the spell of old legends
in his soul, the Skye crofter deems his Isle of Mist paradise enow*

Photo, F. Hardie



When the salmon begin to leave the sea to spawn in the upper waters of the rivers, the fishermen along many an estuary are ready with boat and net to take their toll of the silver hordes

Photo, G. M. Tyrrell



Leaving one end of the seine in the hands of mates at their starting-point, boatmen pay out the rest in a great semicircle, when the net, filled with struggling fish, is hauled ashore from both ends

Photo, G. M. Tytall



Seated outside her creeper-clad cottage the placid Shetlander cards and spins the soft, warm wool for which her remote island is renowned

Photo, Charles Reid



With her striped skirt always upturned, dark cloak, and great basket strapped on her broad back, the Newhaven fishwife is a striking figure

Photo, Francis Caird Inglis



Cromarty folk depend mainly on the fishing for their living, and in the season the good wife lends a hand in baiting her husband's lines

Photo, H. S. Talbot

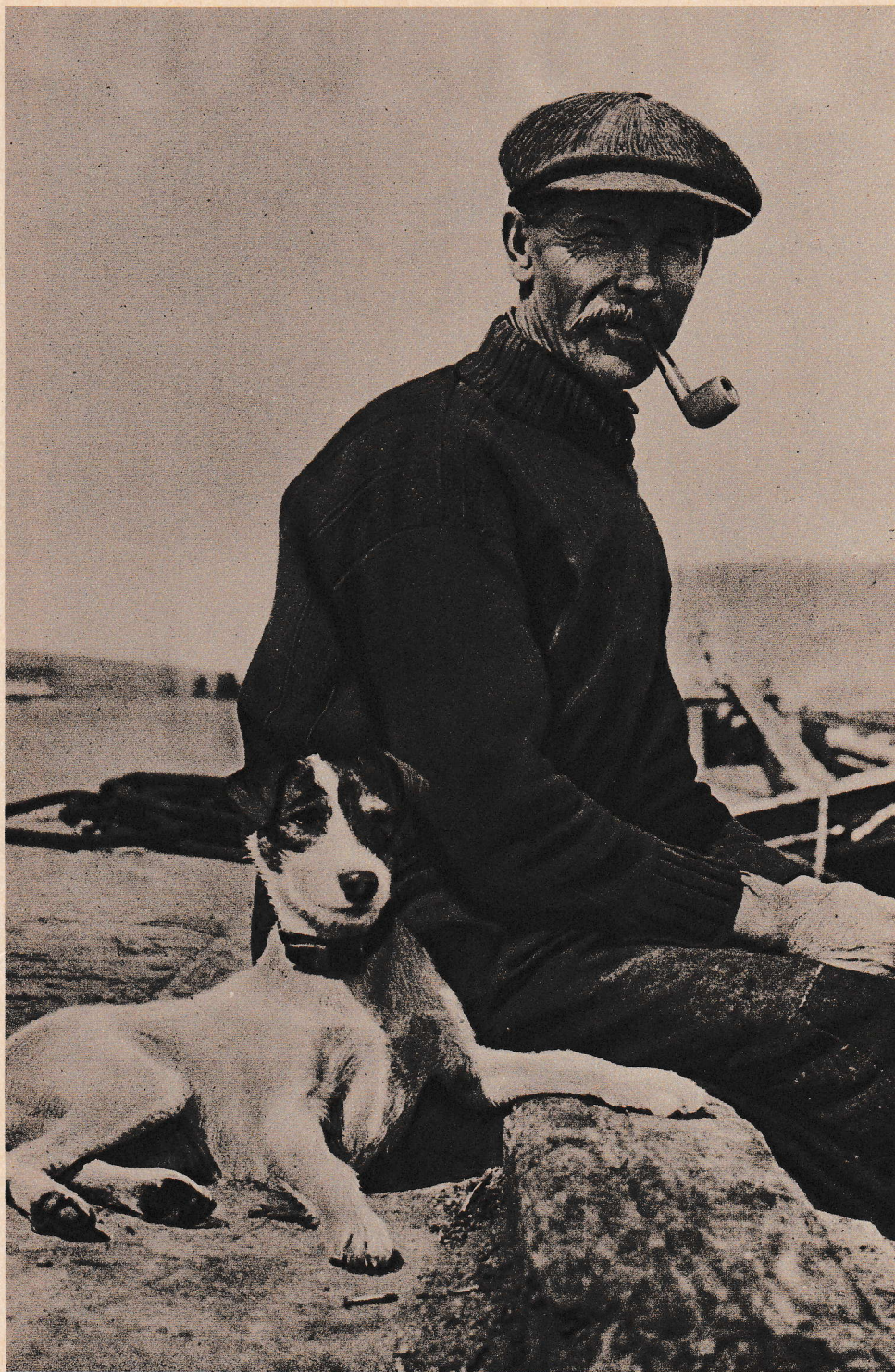


There is a riot of colour at Highland games, where a multitude of kilts with their subtle variations in tartan swing to the wearers' gait



With a landing-net slung conveniently behind him, he is fishing a rapid on the swift Spey, one of Scotland's most prolific salmon rivers

Photo, Horace W. Nicholls



Life lacks amenities in the deep-sea fisheries, and a terrier adds much pleasure to it, whatever his actual utility as the drifter's mascot

Photo, G. M. Tyrrell



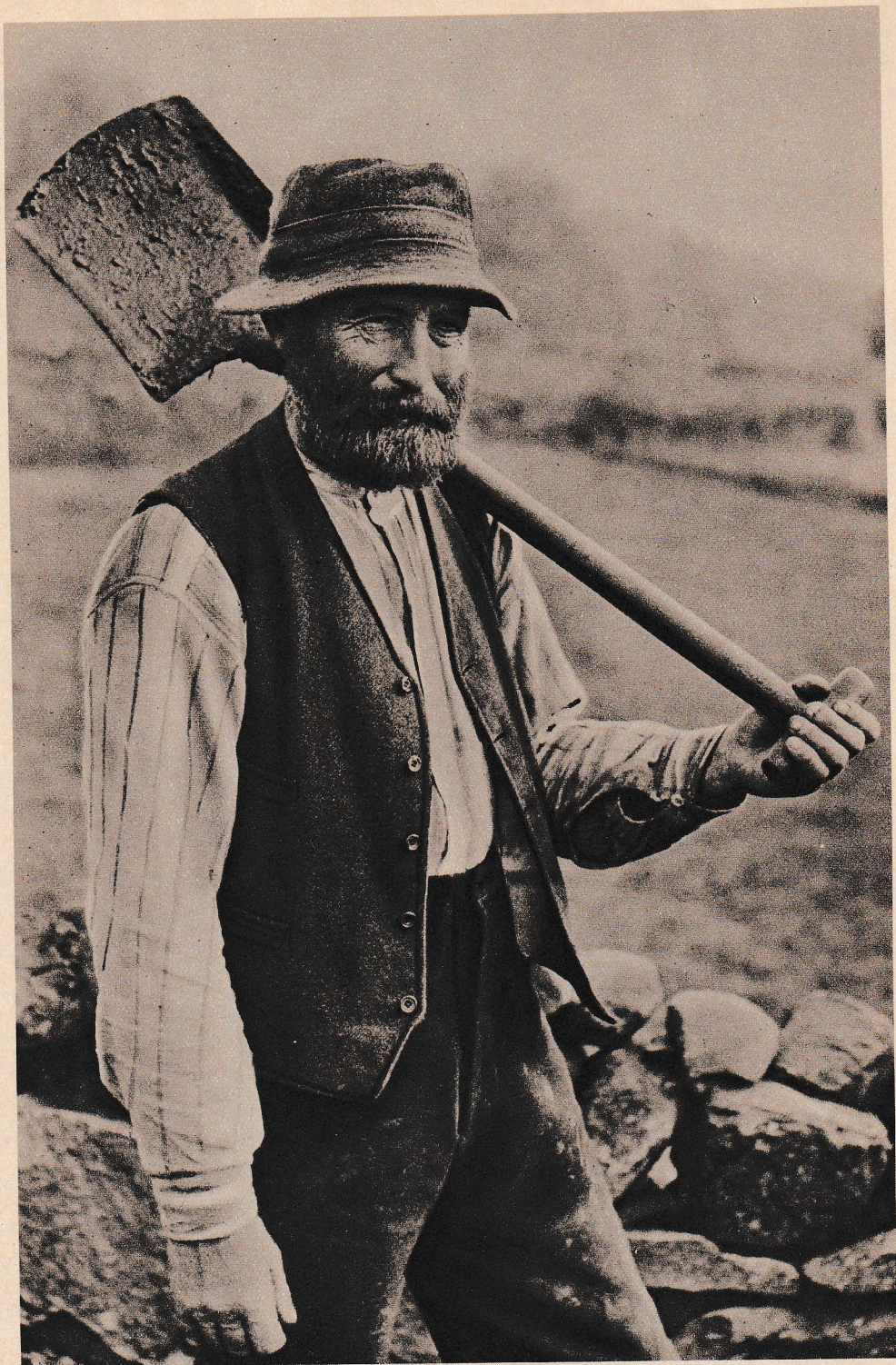
Peaceful pastoral scenes like this near Strathyre must oft have met the eyes of Rob Roy in his wanderings about Loch Lubnaig and the Braes of Balquhitter when wooing Helen MacGregor at Laggan Farm

Photo, W. Reid



Ever busily plying their knitting needles as they go, the Shetland women walk to Lerwick market beside their shaggy little ponies, laden with panniers packed with butter and eggs and bottles of milk

Photo, Charles Reid



Tending sheep on his native hills and delving in his own soil have given this Perthshire farmer a mellow wisdom hinted in his kind face

Photo, Charles Reid



Hard and weather-beaten as his native rocks, the old fisherman ever turns his still keen eyes to the sea that has given him his livelihood

Photo, F. Hardie



"Home is the place of peace." This faithful photograph of an actual interior at Loch Levenside in Argyllshire shows the restful stillness that falls at eventide on many a humble home in Scotland

Photo, J. Nimmo

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inhabitants of the wilder regions. The Lowland Scot has a stronger sense of proportion, as well as a stronger sense of humour than the Highlander. He has a longer period of acquaintance with civilized life behind him. Up to the middle of the eighteenth century the Highlands were outside that life.

When they sent out their forces to fight for "Bonnie Prince Charlie" and drove the frightened English with their terrified General Cope before them, the Highlanders were utterly ignorant of the value of the booty that fell into their hands. One sold a watch for next to nothing; because it had stopped, he thought it was "dead." Another exchanged a horse for a pistol. Their wild appearance, red hair worn long and unkempt, tartan kilts, bare legs, the cries which they raised as they rushed on the foe, the daring of their onslaught, aroused fierce hatred against them.

Scotland Becomes One Nation

It was only after the 1745 rebellion and the savage repression in the Highlands that feeling in the south of Scotland and in England was altered. Even then the Lowlands kept up the old detestation longer than the English—they had more reason. They had suffered from the cattle-raiding forays of the tribes which lived by plunder. They knew what it meant to live near those barbarous clans incessantly at war with one another and existing in a condition of indescribable squalor.

Not till the Highlands were conquered in the middle of the eighteenth century did the welding of the two Scottish nationalities into one really begin. From that time it went on rapidly, and for a long while it has been fairly complete. There are still Highland families and Lowland families, just as there are Yorkshire people and west-country or south-country people in England. But the race barrier has been obliterated between the Celts and the other folk in Scotland whose origin is obscure. With the fusion the peculiar customs which

had marked off the Highlanders fell into disuse very quickly. The powers of the chieftain were taken from him; the opening up of the regions in which it had been considered (not without reason) dangerous to travel did away with tribal insulation; the feuds between the clans gradually softened down into mere social prejudice.

Glamour of Days that are Dead

So, in proportion as the tendency to idealize the Highlands grew in strength among the English, the habits idealized fell into decay. Everything that was Gaelic now found as much favour with the cultured as it had formerly been despised and loathed; it was honoured and envied as soon as it had passed into history or tradition. The Highlands were regarded as the last refuge of Romance. The family tie between the chieftain and the clansmen was extolled as far finer than the relation between landlord and tenant which had succeeded it. It was suggested that the Gaelic literature was not inferior to any in its epic compositions, and forgeries produced to bolster up this theory were accepted as genuine and highly praised.

Walter Scott and Robert Burns

The novels and poems of Sir Walter Scott did a great deal to increase the English admiration for the scenery of the Highlands and the character of the people. They also established a claim on his part to the gratitude and affection of his countrymen. He became one of the national traditions, and to this day it is unsafe to cast any doubt in the presence of a patriotic Scot upon the undying vigour of Sir Walter's fame. Something of this is due to the familiar and delightful personality of the novelist, made known to the world by his son-in-law Lockhart. Although he was a worshipper of kingship and aristocracy, although his ideas were almost feudal on such matters as the right of workmen to combine, yet the frank charm of the man who talked to



CURLING, SCOTLAND'S INDIVIDUAL WINTER GAME

Curling is controlled by the Royal Caledonian Curling Club. The players in turn stand on the crampit, or mat, and heave their granite stone by its handle, the object of each side being to get more stones nearer the tee than the other

Photo, Alexander Beattie

all he met as if they were brothers was irresistible. His career was as romantic as one of his own plots. The cloak of mystery in which he shrouded the authorship of the novels which everyone was discussing, his title, his lame leg, his popularity at the Edinburgh Bar, helped to make up a strange eventful history which stirs our imagination still to-day, while the pitiful financial difficulties of his later life, with the heroic resolve he made and kept to discharge all obligations, entitle him to as much respect for manly courage as he won for skill in the weaving of stories and the creation of character. The figures which move through the

pages of his Scottish stories belong, of course, to the past, and as they are remarkable rather for their oddities than for their broadly human traits, they have not the freshness of the characters of Fielding, for instance, or of Defoe. But in Scottish hearts they are enshrined with unswerving devotion, scarcely less firmly than the poems of Robert Burns.

That Burns must be placed among the most famous of British poets is admitted by all. That he crystallised many aspects of Scottish life into exquisite and touching verse-pictures and thus made himself pre-eminently the national poet is also matter of common agreement. Yet these admissions come far short of the claims that are advanced when Scotsmen talk of Burns and gather to do him honour with much outpouring of whisky, as well as fervid eloquence of speech.

Without respect of class or education, Highland or Lowland origin, all Scots unite in this adoration. It is common in Scotland to hear poems recited off-hand with not less fluency than quotations are made from the Bible. No English poet has the same hold on the English nation as Burns has on the Scots.

Other literary idols of less sacredness are Thomas Carlyle and Robert Louis Stevenson. Neither of them lived in Scotland, they were not Scottish worthies in the same perfect sense that Scott and Burns were. Yet there was a great deal in Carlyle's writings which made special appeal to his countrymen, and the Highland novels of Stevenson

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can only be appreciated to the full by Scottish readers. That delicious remark of Alan Breck's, for example: "Man, am I no' a bonny fechter?"—only those who know what the Highland character was, and sometimes still is in spite of the mixture of blood, can understand how exactly it hits off a foible of the Gael.

Other poets who were contemporaries of Burns and who followed after him are still read and enjoyed, but the shifting of the literary centre from Edinburgh to London has left Scotland with no literature of her own, apart from that of the British peoples generally. When the Kailyard School of novelists captured the English libraries, Scotland was expected to be proud of Barrie and Crockett and Ian Maclaren (the Rev. John Watson), but they never won so much in favour there as in England

and America. Much as Scotland gained by the union with her neighbour, she lost by this fusion of interests a good part of her national individuality. It was not possible, when by far the greater number of her most able and distinguished men found it profitable to emigrate to London, that she should keep up the rich and vivid local life, the strongly marked idiosyncracies, which had distinguished Scottish society throughout all its layers while the nation was independent.

Edinburgh remains a city of penetrating charm, that is ensured to it by its situation: it remains also a home of culture in a more marked sense probably than any other city in the British Isles outside London. In Edinburgh it is still possible to find men who combine shopkeeping with the keenest interest in all that is being



SWEEPING THE POWDERED ICE FROM THE PATH OF A "LAZY" STONE
Curling rinks are from thirty-two to forty-two yards long, and in this photograph the end from which the stones have come is out of the picture to the right. When one of either side has played, and the stone shows signs of losing way before the tee, or mark, is reached, his fellows "soop," or sweep, away the powdered ice produced by the passage of preceding stones

Photo, Alexander Beattie



TOSSING THE CABER AT THE ARGYLLSHIRE GATHERING AT OBAN

The caber, usually the lower trunk of a larch-tree, some twenty feet in length, is lifted in perpendicular position, thin end downwards, until the competitor has it balanced upon his hands about waist high. Then he hurls it forwards into the air, a successful toss turning it completely and bringing it down on its thick end, to fall pointing in a direct line away from the tosser



GAMES AT THE ANNUAL ABOYNE HIGHLAND GATHERING

A putting-the-weight contest is included in the programme of most athletic meetings. The competitor stands within a limited space to cast the shot, or iron ball, and the shot must be "put" by a fair push from the shoulder and not thrown. The photograph illustrates a Highland champion putting the 22-lb. weight at the Aberdeenshire gathering, which event he won with a put of thirty-five feet

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thought and done in the world, who are as well read and as well fitted for intellectual pursuits as any professional man could be. There is a pleasant club life, there is an agreeable society, largely composed of advocates; there is an atmosphere of cultivated intelligence.

The presence of the law courts has a fortunate effect in preserving for Edinburgh something of the character of a capital. There is the Royal Scottish Academy of Painters, too, with its exhibitions, which keeps a certain number of painters in the country, though the most prominent of them usually make for London, as did the leaders of the Glasgow School who helped to make history in art towards the end of last century.

In the Old Town the houses which once formed the fashionable quarter are now divided into dwellings for the humble. It was from Scotland that

the "flat" system came which grew into such speedy favour in London as soon as the age of large families came to an end. The blocks of self-contained apartments are known as "lands"; they are solidly built, and the rooms are of good size. But flats have not become fashionable in Edinburgh as they have in London. The wealthy live in houses, and fine, big, substantial houses they are. At one end of the town they stand in gardens, hidden from the road by high walls; at the other end they are built in terraces, impressive by reason of their square stone fronts, important, though not beautiful.

The beauty of Edinburgh lies, indeed, in its natural advantages rather than in any work of man. The Castle Hill is magnificent; Arthur's Seat lies green and tempting in the background; around are other hills—some bare, some, like



IN THE LAND OF BAGPIPES, FLINGS, AND TARTANS

For generations it has been customary for the clansmen to gather annually at the ancient village of Braemar, there to take part in or to witness many scenes dear to the Scotsman's heart. Highland sports take place in various parts of the field; braw young Scots test their strength and skill, and Hielan' lassies, in gay tartans, spangled with jingling medals, dance the Highland fling



HIGH DAY IN THE ABOYNE HIGHLANDS: KILTIES IN A SWORD DANCE
 Highland sports are held in various parts of Scotland each year during the months of August and September, and never fail to attract a large number of spectators. Not the least favourite event is the dancing of the sword-dance and Highland fling, in which young, six-foot Scotsmen—bare-kneed, muscular men, nimble-footed as girls, take part, to the wild tunes of the pipes

Corstorphine, tree-covered. No maltreatment could quite spoil so fair a site. Not that maltreatment can fairly be alleged, though it would certainly have been possible to make better use of the opportunities offered.

When the Old Town was all of Edinburgh that existed, the place must have been vastly more picturesque than it is to-day. There was room then for no more than a small town, hemmed in by rocks and by a loch, which was dried up when extension became necessary, and by a ravine across which a bridge (the North Bridge) was made. It was the squeezing of the houses together which caused them to be built high and led to the adoption of the flat system, just as the impossibility of extending New York laterally obliged the architects to plan

the sky-scrapers. Then came the New Town, built well but without variety, and disfigured by monuments in the classical style which were erected in order that the city might live up to its title, "the modern Athens." Very proud of their town the citizens of Edinburgh have always been and are still.

All round Edinburgh lie the Lothians, East, West and Mid, splendid farming country, not by nature, but by force of man's perseverance and industry. No better cultivated fields exist in any part of the kingdom, no trimmer fences and walls, no more comfortable farm-houses. Yet these counties were for the most part barren moors and bogs until the pertinacious Lowlander resolved to drag a living out of the scanty soil. So scanty was it that the ploughing could not be done by steam, the



THE HIGHLANDERS' GREAT DAY: MARCH PAST OF THE CLANS AT THE FAMOUS BRAEMAR GATHERING

The Braemar gathering, which takes place in the early autumn, is undoubtedly the most picturesque of all the Highland meetings. Immensely popular, it attracts thousands of people from all parts of the north, and includes events peculiar to the Highlands, such as tossing the caber and dancing Highland flings. The most important feature of the gathering, however, is the march past of the clansmen in full Highland costume, with ancient pike, axe, and claymore, all complete. They march—young lads and veterans, sturdy, kilted men with keen, healthy faces—to the sound of pipes and drums. It is the "big thrill" of the day.

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share went too far down; such little earth as could be made productive by man's labour had to be ploughed with horses in order not to disturb and bring to the surface the bad stuff below.

amount of energy which had been most unprofitably employed. The devotion of the Scottish schoolmasters to their task trained their scholars to face the facts of life and apply



FRIENDLY RIVALRY BETWEEN THE DESCENDANTS OF ANCIENT FOES
Scottish archers, predecessors of the Royal Company of Archers, shared in the victory of Bannockburn when Woodmen of Arden were among the routed English army. Now, old feuds forgotten, the Royal Company and the Woodmen meet annually in friendly rivalry, and here the Warwickshire men are seen walking amicably with their Scottish hosts to the shoot in the Meadows at Edinburgh

What was it that determined the change in the Scottish character which led to the undertaking of such enterprises and turned a miserably poor land, where the peasants only just managed to keep alive, into a thriving prospect of wheat and oat and potato fields, which draw people from all over the world to study the methods of Scottish farming?

It is hard to say. The union with England had something to do with it. The dying down of the fierceness of religious intolerance released a large

themselves vigorously to glorifying God by improving their positions, or at any rate winning an independence by steady toil. Yet these reasons do not altogether explain the transformation.

What turned the Scottish miners, who less than a century and a half ago were in a state scarcely distinguishable from slavery, into the well-educated, keenly intelligent, politically shrewd class which they form to-day? What in the same period acted as the spur to energise a rural population that lived very poorly in hovels and went very ill-clad and



LOCATING THE HERD AT THE START OF A DAY'S DEER-STALKING

Along the line where grey sky meets the ridge of dark fell the stalker moves his telescope. Already he has spent some hours, perhaps, in getting to the stalking-ground, and then, crouched in the wiry grass of some steep upland, he spies for the tell-tale silhouette of antlers against the skyline. A walking-stick serves to steady his long glass

Photo, Alexander Beattie

lived on porridge, and to give them the prosperity and their land the smiling aspect that we see now?

The Scottish peasant is the most intellectual to be found anywhere. The French small farmer may be quick-witted, and so makes a better impression on short acquaintance; but he has not the same depth of intelligence as the Scot. In cottages one comes across men who read Greek, men whose knowledge of history seems wide and thorough, men who will quote poetry with apt application.

This is not so common as it used to be. It is not so easy for a peasant boy to get to the university as it once was, even though Mr. Andrew Carnegie,

upon the persuasion of Lord Shaw of Dunfermline—who, like himself, began life as a poor boy—endowed the Scottish universities with a fund to be used for the reduction of students' fees.

And of those who do go through their courses and take their degrees not many now are content to go back to the land. They consider themselves, perhaps rightly, fit for some more intellectual occupation, though, like Carlyle, they would in most cases lead happier lives if they led them in the open air and kept themselves in health by activity of body.

Many are drawn from the farms to business by the example of those who have made fortunes. Ambition comes

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into play and tells them they were not meant to waste their existence at the plough-tail. There are openings all over the world for the capable Scot, and few there be who do not find them, unless they give way to the national failing and fall victims to whisky.

So the Scottish countryside becomes year by year less populous. Even the farm labourers who have no idea of exchanging their vocation for another emigrate to Canada in large numbers, and speedily find that the opportunities in the Dominion are vastly superior to those offered them in their native country. Sentimental about their country as they are, Scotsmen are still more devoted to getting on in the world.

Carnegie was in many ways typical of his countrymen. He laid the basis of his prosperity by working hard and

keeping a look-out for any chance to improve himself. He was hard in his business methods; he would not allow anything to stand in the way of his "deals" and manipulations. Yet he could be sympathetic to individuals, he was by no means an "inhuman" employer, he remembered he had been a poor boy, and he never sank to the ostentation and vulgar pride of wealth which have been failings of many self-made men in America. And when he had become enormously rich, he resolved to do what good he could with his money while he was alive instead of leaving it to be dissipated by others after his death—an eminently Scottish conclusion.

Yet, while Carnegie gave away vast sums without hesitation, he remained mean in many small matters. That



WITHIN GUN-SHOT OF THE NERVOUS QUARRY AFTER A LONG CLIMB
Deer are among the most nervous of all game, and an infinity of caution and patience must be at the stalker's command. As deer must always be approached up wind—that is to say, the wind blowing from game to hunter, for once the herd has scented man there will be little chance of a shot during the same day—a wide circuit is often necessary

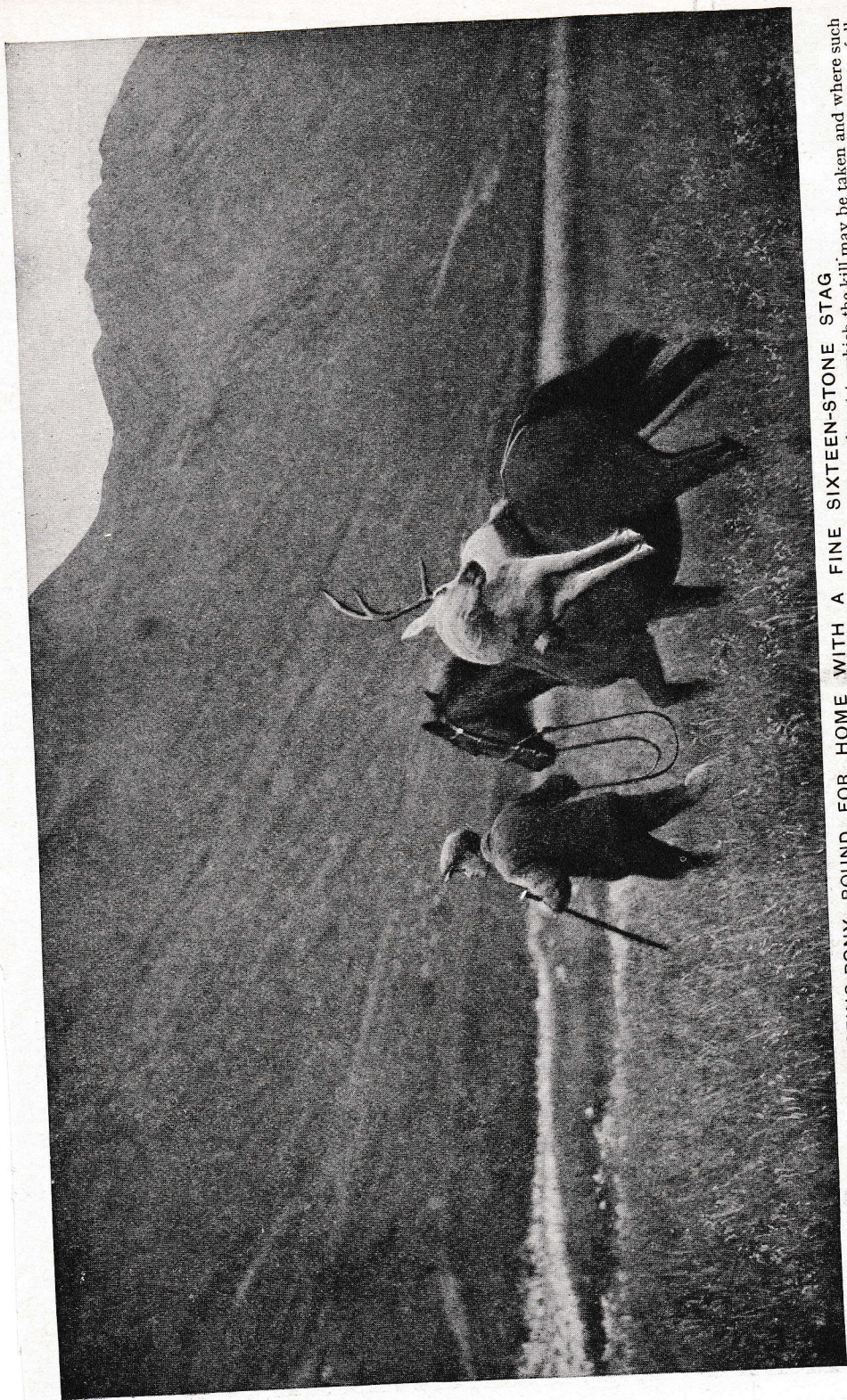
Photo, Alexander Beattie



FALLEN DEER DRAGGED TO A RIDGE-PATH TO AWAIT THE PONY

When a deer has been shot it still remains to get the prospective venison to a spot where the shooting-pony can be brought to carry it home. In dragging the deer over rough ground a walking-stick is fastened to the antlers. This kind of country, though often devoid of trees, is called a deer forest. A mountain torrent can be seen here making its way down the glen

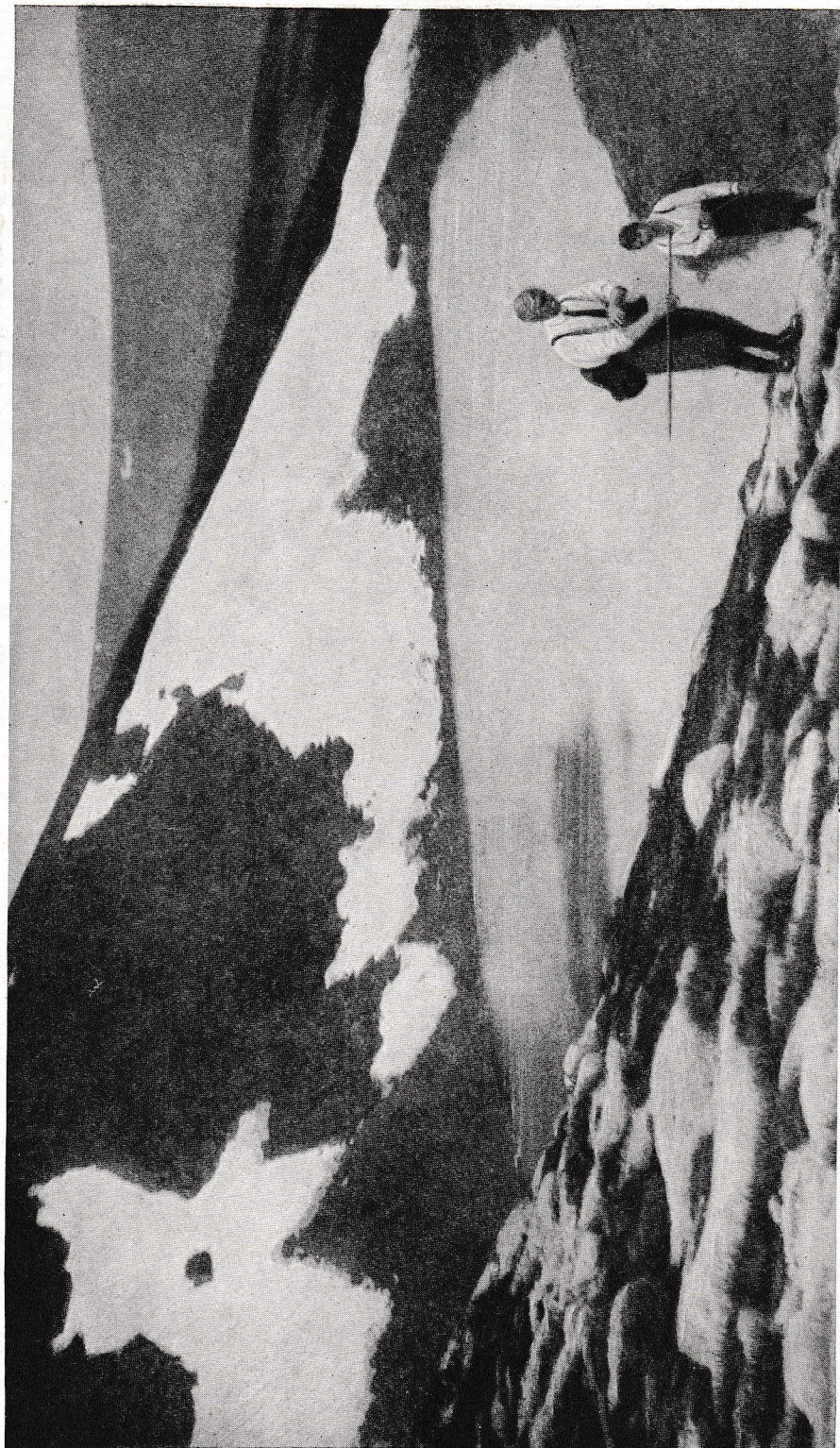
Photo, Alexander Beattie



SHOOTING-PONY BOUND FOR HOME WITH A FINE SIXTEEN-STONE STAG

For the convenience of the sportsmen concerned there is often some kind of shooting-box, at a point in the deer forest to which the kill may be taken and where such refreshment as the mountain air makes necessary may be had, for deer-stalking gives fine appetites. The game of the Scottish deer forests is the red deer, a full-grown stag standing about four feet high at the withers and weighing as much as eighteen stone, and the antlers may attain a spread of about three feet

Photo, Alexander Beattie



SNOW LINGERS ROUND THE CHILLY EDGE OF LOCH COIRE-AN-LOCHAN, THE HIGHEST LOCH IN BRITAIN

Set in a large corrie of the same name on the north face of the mountain of Braeriach in the Cairngorm Mountains, Loch Coire-an-Lochan has the distinction of being the highest loch in Britain, set 3,250 above sea-level. Braeriach itself, with an altitude of 4,248 feet, is the third highest mountain in Britain, and has three summit cairns over 4,000 feet in altitude. On this plateau the River Dee, which flows through Aberdeenshire, has one of its sources, known as the Wells of Dee, the other source being on Ben Macduh

Photo, Alexander Beattie

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is often the way with Scotsmen who have risen from small beginnings. The habit of looking after the pennies is so ingrained in their natures that they cannot get rid of it even when they are millionaires.

That is not evidence of essential meanness. The Scots are not mean in

a greyhound if it lived lang with a man as mean as that."

Scotsmen's carefulness about money arises from their desire to make the most of what they have earned with so much toil. They know the value of money and they do not like to be overcharged or made to pay unnecessary



AT HOUSEWORK IN HER LONE HIGHLAND SHIELING

Almost as unchanged as their rude dwellings are the lives of the shepherd folk in the wild Highlands. There is little company save in the evening when the family huddles round the glowing peat, for all the day is spent on bleak fells and mist-swept glens with only the dissolving formations of ragged clouds, the alternation between sun and rain, or the snow that makes even greater the deep silence

Photo, Alexander Beattie

the sense of being miserly or ungenerous. Their freedom from this detestable fault allows them to hear chaff about it levelled at their nation with equanimity. They even make fun of the failing among themselves, which misers could never do. There is a capital story of one farmer who spoke to another of a neighbour's "greyhound." The other replied: "Greyhound? Yon's no' a greyhound. Yon's a collie." "Ay, maybe it wus," said the first, "but ony dog might become

expenses. When they are enjoying themselves or relieving a fellow-creature's distress, they do not grudge the cost one whit.

While that will be admitted to be the truth about the Scottish people in general by all who know them, yet there are mean Scots who lend colour to the legend so frequently told against the nation. And they carry their frugality so far as to raise a prejudice against the whole body of their country-folk. Such a one was a certain Robin



CHAT BY THE WAY IN A PASTORAL REGION OF THE HIGHLANDS

Sheep-rearing is an important industry in the Highlands, and sturdy hill-sheep, especially of the black-faced varieties, are bred in large numbers. The limitations of the Highlands are vague, but the name is usually applied to that part of Scotland lying north and west of a line drawn from Dumbarton on the west to Stonehaven on the east, including all the chief mountainous regions

Photo, W. Reid

Carrick, head of the Ship Bank in Glasgow, who lived in poor rooms over the bank and spent so little on his housekeeping as to become a byword. He died worth a million pounds and left none of his money to Glasgow charities, or to any others. Only once was he known to make any substantial gift. This was when subscriptions were being solicited for the Royal Infirmary in that city. Carrick at first declined to put his name down for more than two guineas. When the list went round to one of the Ship Bank's customers, a generous and humorous old manufacturer, he exclaimed at the smallness of Carrick's subscription. He was told that the banker pleaded he could not afford to give more.

"Is that so?" he said, "then I know what to do." And he wrote a cheque for his entire balance at the

bank, many thousands, sending a messenger with it and with instructions to bring the money with him.

Very soon old Carrick ran into the manufacturer's office, greatly excited, and asked what the demand meant. "Oh," answered the manufacturer, "I hear that you cannot afford to give more than two guineas to the infirmary, so I think you must be in a bad way and I have decided to do no more business with you."

Carrick had to give fifty guineas before the threat was withdrawn.

It is really because Scotsmen are so emphatic in their language and obstinate in their prejudices that they have been misjudged. Their bark is much worse than their bite. They were not, for instance, nearly so intolerant in religion as they got credit for being and as, indeed, they

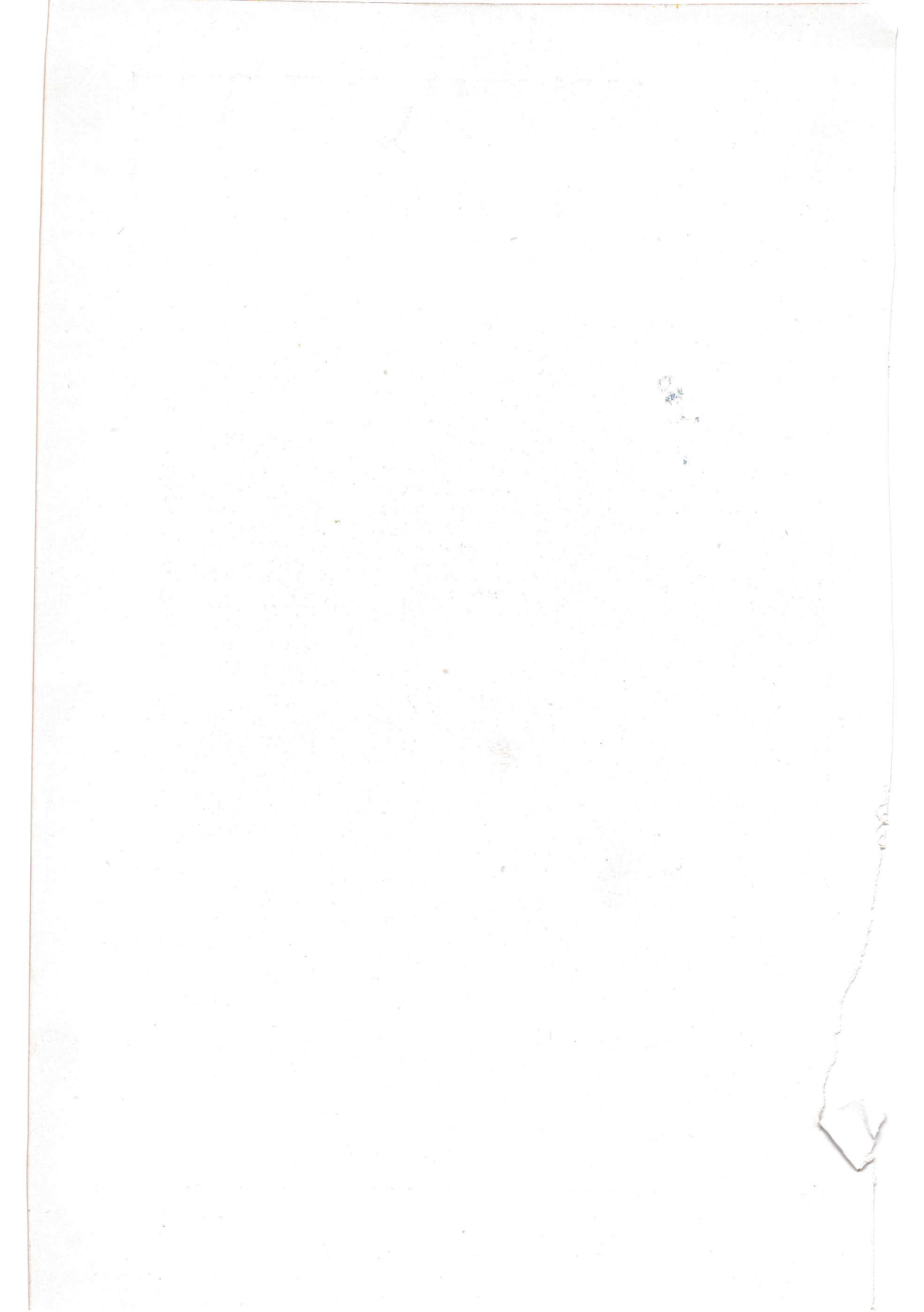


SCOTLAND: THE MUSIC OF THE PIPES

In costume and calling the piper stands for racial traditions ever dear to the heart of the patriotic Scottish Highlander and ever stirred to new life by the music of his pipes

To face page 4512

Photo, Francis Caird Inglis



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professed themselves to be. In Burns's charming picture of "The Cottar's Saturday Night" there is no harshness, nothing but good humour, affection and simple piety, free from anything approaching to fanaticism.

Even their Sundays, which have been already described and which

pulpits. The relations between ministers and people were of the kindest character.

What could be at once more tolerant of a failing or more truly Christian than the conduct of a minister who went home Sunday after Sunday without his handkerchief? Suspicion fell upon



CASTING A LURE FOR SALMON ON THE SWIFT-FLOWING SPEY

With a rod from fifteen to eighteen feet long, made of greenheart or split cane, the expert caster can throw his fly thirty yards and more. The gillie rows him within reach of the likely spots and has a practised eye for water. In the bows is a grapnel, ready against a sudden landing. The Spey has some of Scotland's finest salmon fisheries

Photo, Alexander Beattie

produced upon strangers in the land the most gloomy impression, were not so painful as they seemed. The country services were cheerful enough. The congregations could sing lustily without the "kist o' pipes" (as the church organs were called when they made their appearance in Scotland). The ministers were more often than not competent preachers, and they mixed their theology with humour in many

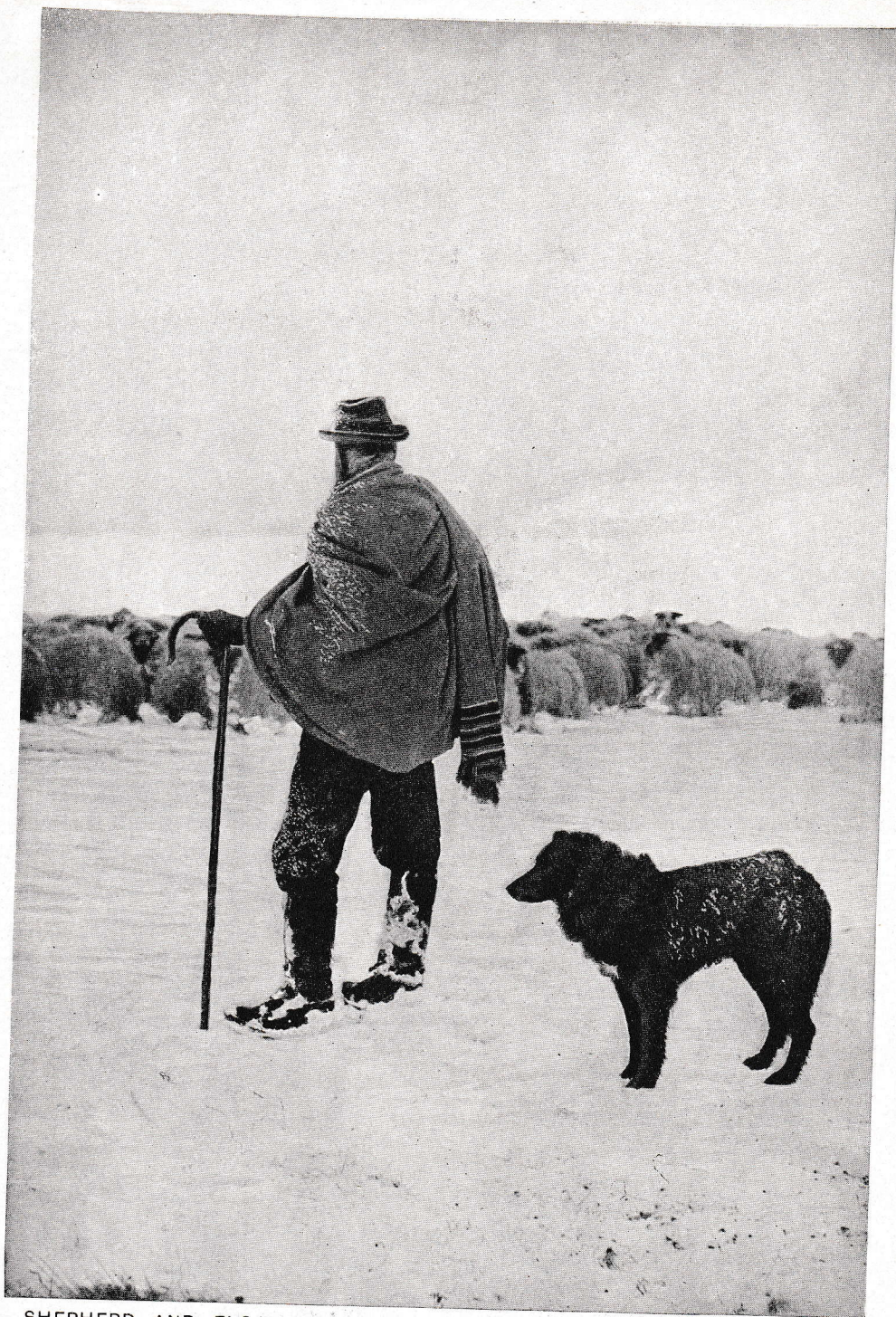
an old woman who sat usually on the pulpit steps, and next Sunday the minister's wife sewed his handkerchief to his pocket, letting just a corner peep out. Sure enough, as he ascended the pulpit steps he felt a tug at the handkerchief, but instead of turning upon the culprit with angry reproach or threatening her with the law, he just said in a tone of considerate triumph, "No' the day (not to-day),



SHEEP FARMER OF PEEBLES-SHIRE COUNTING HIS FLOCK

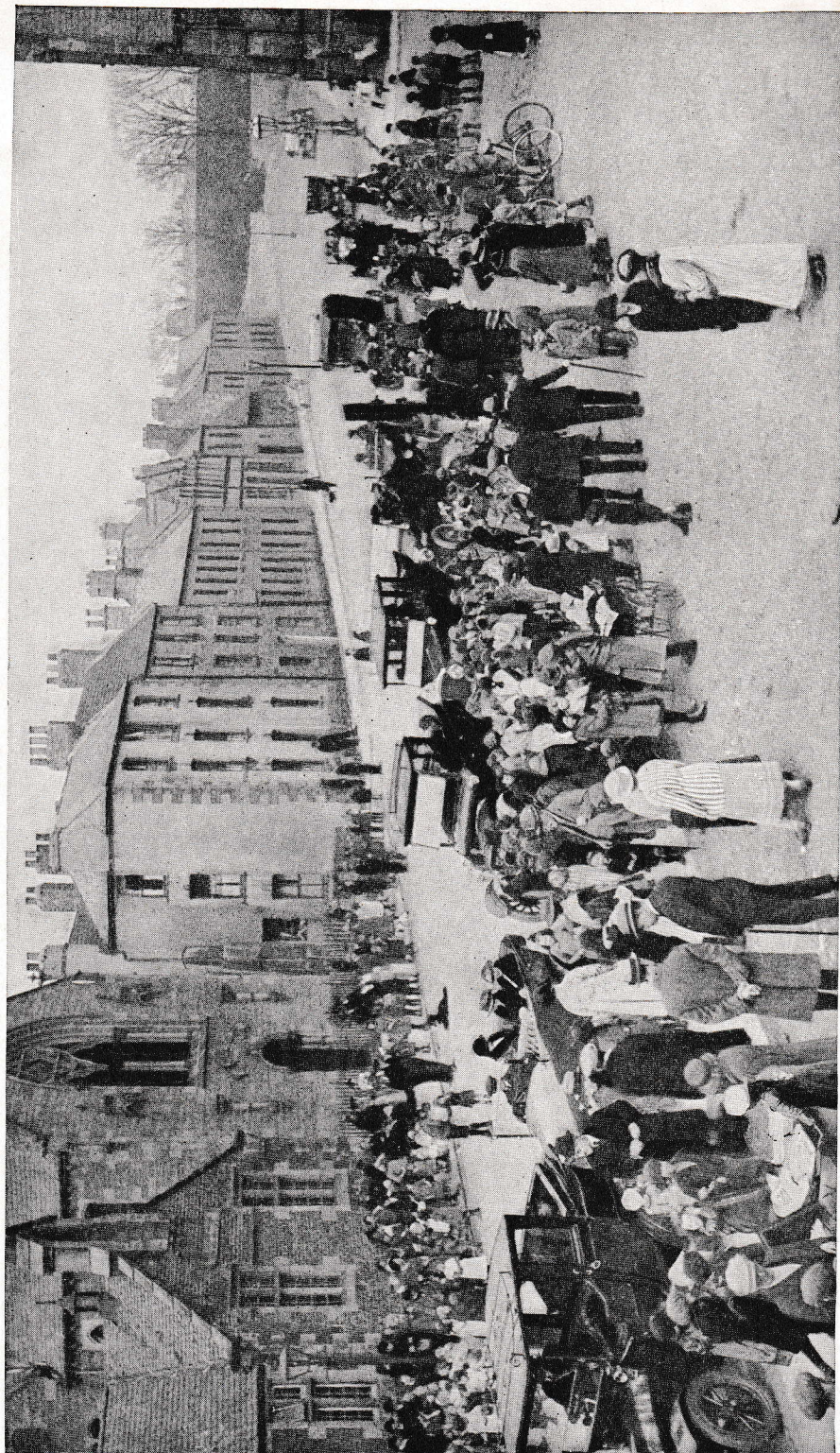
About three-fourths of the country of the Lowlands is hilly and more suitable for grazing than for cultivation. On the southern hills, in particular from the Cheviots to the Pentlands, sheep-farming is pursued on a large scale; Cheviots are the popular breed, intermixed occasionally with the northern black-faced strains, and supply the wool to feed the many mills scattered over the Tweed valley

Photo, Charles Reid



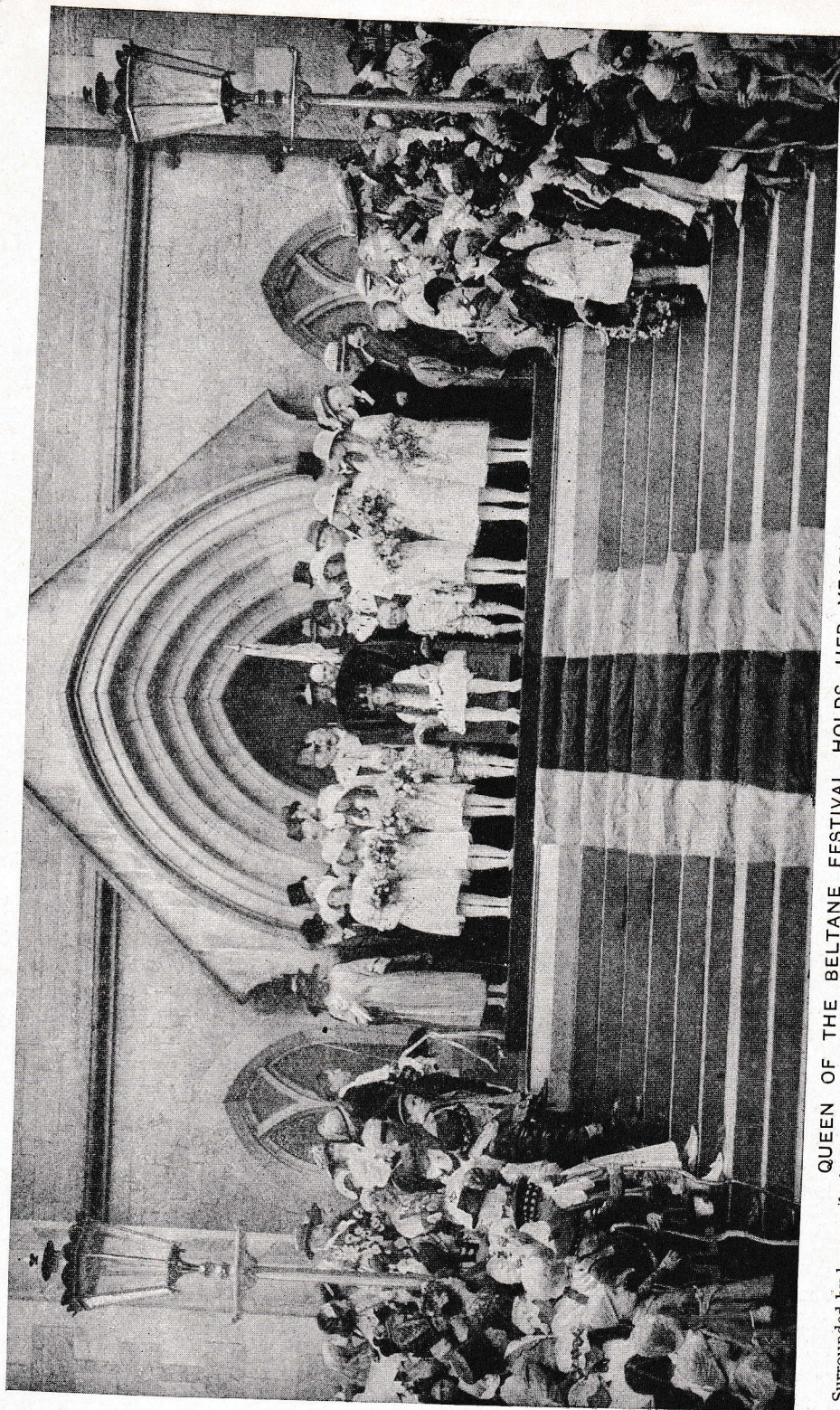
SHEPHERD AND FLOCK BRAVING THE WINTRY WINDS OF LANARKSHIRE
Though agriculture is the chief occupation of the inhabitants of the Lowlands, it is not always a successful undertaking. The farmer has much to contend with, especially where the climate is concerned, and is often led to develop certain other branches of farming which can better withstand the inclemency of the weather, and in many districts sheep-breeding is a more profitable occupation

Photo, Charles Reid



MOTOR-CARS SUCCEED HORSES IN RIDING THE BOROUGH BOUNDARIES AT BERWICK-ON-TWEED

To perpetuate the boundaries of their borough, in times past so often disturbed by the troops of Scottish and English in their Border bickerings, the people of Berwick instituted and still observe an annual custom of riding the bounds. Formerly this was done on horseback, and took the form of a race. Now performed in motor-cars, the absence of horsemen takes away much of the attraction, but the good folk of Berwick still turn out in strength on the great day



QUEEN OF THE BELTANE FESTIVAL HOLDS HER YEARLY COURT AT PEEBLES

Surrounded by her guard of archers and yeomen, all of them children, whose age of growth is symbolical of the time of year, the chosen child-queen sits in state attended by pages and her maids-in-waiting. Beltane, a festival of great antiquity in Scotland, is the name given in that country to May-day. Peebles has revived the celebrations which, as can be seen, strongly recall, as far as many of the costumes are concerned, the old English May-day revels



WANDERING CHINA-MENDER CAMPED BY THE PINES OF ROTHIERMURCHUS

He wends his way through the land, making a trifle at each village where thrifty folk may prefer the sight of a riveted jug to the cost of buying a new one. His push-cart carries house and belongings, and, when evening overtakes him, shelter and fire are soon ready, and while the pungent wood-smoke drifts about him he finishes some job for a local cottager

Photo, Alexander Beattie

honest woman, no' the day." There were in truth more Scottish ministers of that type, and more congregations, too, than of the fierce fanatical type, which took everything seriously and rejoiced in the thought that only a few could be "saved." But the fanatics made so much fuss, and so many who were not genuinely given over to intolerance professed its hateful tenets in public in order not to be attacked as heretics, that the world believed all Scots to be of the same atrabilious temperament. Scotland, after all, is not alone in being a victim of such injustice. The wide world over it is the fanatical zealot who makes the most noise.

Whatever these people think or believe, they proclaim so resolutely that they get the reputation of being more unreasonable than they are. It was a Scottish traveller by a suburban railway who refused for twenty years

to give up his ticket at the end of his journey. At last the company decided to take action in the matter and he was proceeded against. He declared that the tickets were his property; he had paid for them; the company had no right to ask him to give them up. The case went against him and his eccentricity cost him dear. Only a Scotsman would have been so obstinate over a trifle. When there is "a principle involved" they will go to any lengths. It is their logical cast of intellect and their training in theological subtlety which are the cause.

It is again the "principle" involved which makes Scotsmen complain so indignantly when they are made to pay more than they consider due. The Englishman says little, merely determines not to be fleeced a second time in the same way. The Scot feels his sense of what is right and fair so outrageously flouted that he must

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protest. For, although his emotions are kept well under control, they are strong and easily roused.

Anyone who has known a man or a woman of Scottish birth lacking in self-discipline will see good reason to be glad that the exercise of this virtue is a national habit. Nothing could be more mistaken than to suppose that the dry, unenthusiastic manner of the Scots gives proof of a nature meriting those epithets. They have a capacity for very warm affection and for devotion, not merely steady but fervid,

towards many objects besides the bawbee. They are attached to their national games by ties which can only be understood completely by visitors who have watched the excitement at a curling match or a close contest at bowls. They speak of golf as if it were a religious observance, not like the English players of the game, who regard it as a healthful form of exercise or a means of killing time.

Whether golf was a Scottish invention or a Dutch is not certain. It has at any rate been played in Scotland since



HARVESTING THE GOLDEN GRAIN IN A HIGHLAND GLEN

The croft or small-scale farming system still prevails in many remote districts of the Highlands, but the great "clearances" of crofting areas which took place in the early nineteenth century, in order to afford room for extensive sheep-runs, had dire results and forced many families of the glens to leave their fertile tracts and seek refuge in manufacturing towns or in the wilds of far-off lands

Photo, Horace W. Nicholls

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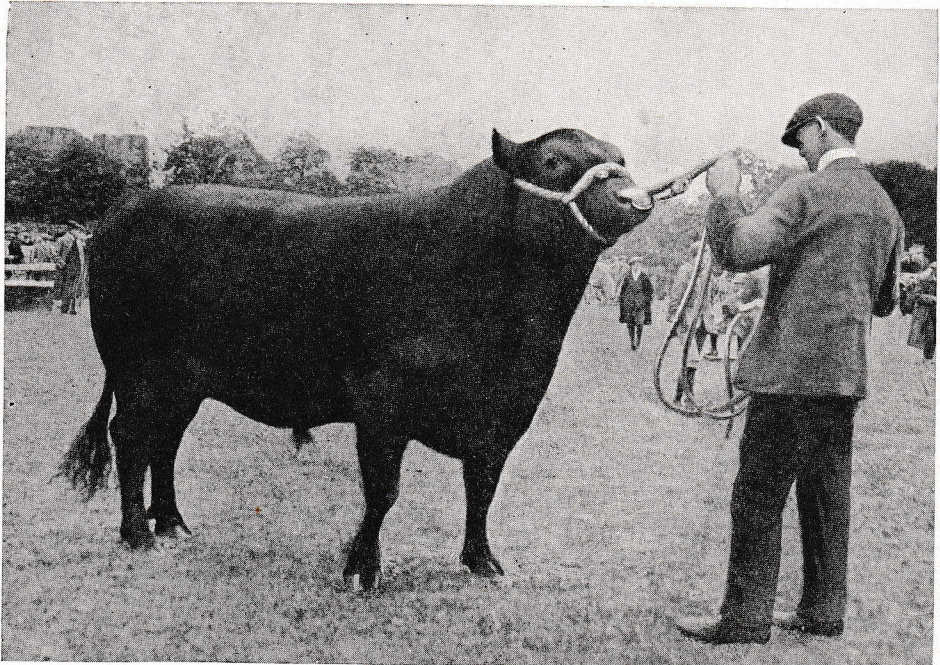
early in the fifteenth century, and it was in the true sense a national game since all classes took part in it. The public links were free to all who could handle their club in a workmanlike way. It was only when, during the last twenty years of the nineteenth century, golf became popular among the well-to-do in England that it was elaborated into the trial of strength and skill that it is among a small number of amateurs and professionals to-day.

There was golf on Blackheath long before that, but only Scotsmen played as a rule. Not until the 'sixties was a course made at Westward Ho, and only when Mr. Arthur Balfour came into prominence as a politician and was seen playing it in public did the game become fashionable. Never has the level of skill in England, however, approached that of the Scottish links. Boys who have begun on these as soon almost as they could walk and hold a

club, show an ease and a grace of movement and a sureness of eye which could not be expected from middle-aged stockbrokers or lawyers playing under doctor's instructions for the benefit of their sluggish livers.

Golf has gone almost all over the world. Bowls has taken firm root in Canada, where it is played with a devotion equal to that shown on Scottish greens. Curling is so well adapted to the Canadian winter climate that it, too, ranks as one of the Dominion favourite sports. Football, in which the Scots have proved themselves so proficient, was introduced from England, but both the Rugby and the Association forms of it have been modified by developments started in Scotland.

It was at the suggestion of Scottish footballers that the number of men in a Rugby team was reduced in 1876 from twenty to fifteen. The science of passing which made Association



PEDIGREE ABERDEEN-ANGUS BULL THAT WEIGHS NEARLY A TON

At Scottish cattle-shows the Aberdeen-Angus cattle, notable for their great bulk, are usually to the fore in the fat stock section. The cows of the breed, noted for their milk production, have the advantage of maturing sooner than many other kinds. The hide is entirely black and the head hornless. Large numbers are sent to the Argentine, where they have a good reputation for hardiness

Photo, Alexander Beattie



SHEPHERDS HOMEWARD BOUND WITH THE FLOCK, HALT AND HALE

The ruggedness of the Highlands and their relative inaccessibility and barrenness have combined to build up a sturdy, vigorous, and independent race of men who, strong of limb and stout of heart, retain their racial characteristics in the face of many vicissitudes—be they humble shepherds tending their native flocks, or shrewd, thrifty Scots cutting a way for themselves in a new world beyond the sea

Photo, Underwood Press Service

such an interesting game to watch, by securing certain victory for judgement and intelligence over strength and weight, was the discovery of the Queen's Park Club of Glasgow. Cricket has never found much favour in Scotland, but many Scotsmen have been in the front rank of cricketers in England. The indoor game most in favour with the Scots is draughts: they play it with an intellectual vigour which makes it almost vie with chess.

The Scottish name for a draught-board, the "dambrod," is supposed to be of French origin, like so many other Scottish words. There was a close connexion between the courts of France and Scotland, and a good deal of French influence on the latter country. When the inhabitants of the tall houses in Old Edinburgh threw their slops out of upper windows, they gave notice to passers-by with the cry "Gardyloo" (*Gardez l'eau*).

It is still possible to hear a certain kind of dish called an "asheet" (*assiette*).

Intercourse in the early periods of European history with France and other countries of the Continent, where Scotsmen found they could do better than in their own, gave the Scots perhaps (so some have theorised) that readiness to settle down anywhere and fall in with any customs which makes them such good colonists and accounts for their success in foreign parts.

Many anecdotes are told to illustrate this. One describes the meeting between a Scottish trader from Perth and the sheik of some tribe in Asia. They did their business through an interpreter, but at the close of their talk the sheik followed the visitor to a quiet place and then said, "Man, do ye no ken me? I'm frae Perth too." He had, he related, become a Mahomedan in order to secure the office he held. That was a case in which the old

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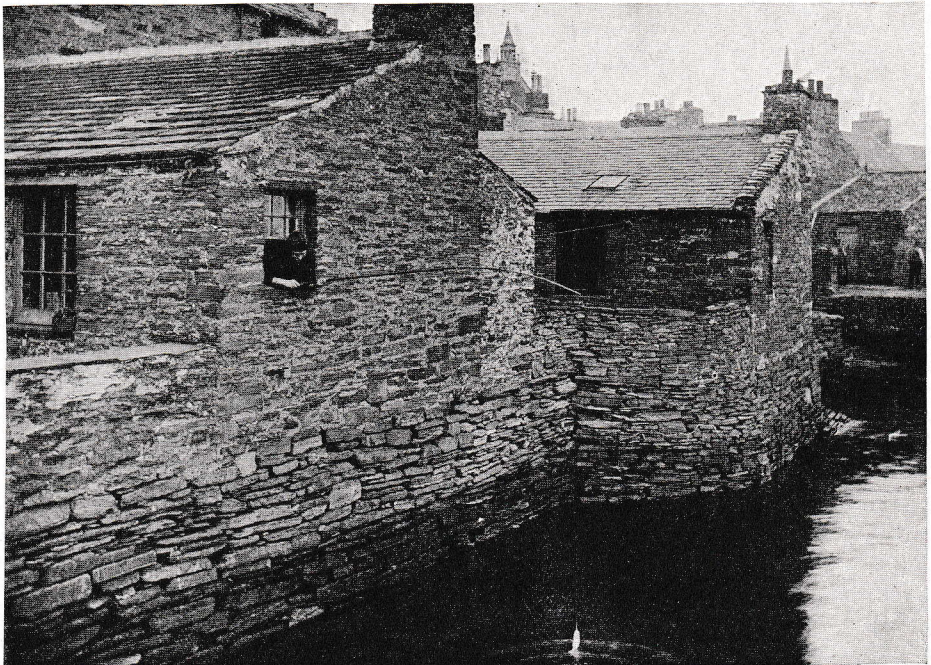
reproach against Scotsmen of being ready to pursue fortune by no matter what means found some justification. In an old play there is a Scots baronet, Sir Pertinax MacSycophant, who attributes his prosperity to "bowing and bowing and bowing" (which he pronounces "booing.") Evidently that was the character in which the eighteenth century regarded Scotsmen, and there must have been some ground for it. But here again, as in the legend of Scottish meanness, some part must be allowed to envy of success.

It was hard, and it is sometimes hard still, for the English to comprehend the methods which brought Scotsmen who began poor and lowly-born so quickly to the front. It was not strange that unworthy conduct should be suspected, for the English are not a hard-working race and could scarcely believe that such rapid prominence was due entirely to qualities

of mind and character. They have never quite understood the Scots (as they have never in the least understood the Irish). Indeed no one can understand them who has not seen them in their own country and marvelled at their getting a living at all out of so poor a land.

Besides the shipbuilding and engineering industries on the Clyde, which have made Glasgow so rich, there are none so important as that of jute-making in Dundee. This has brought wealth to the manufacturers and spoiled the look of the town by covering it very often with a fog of smoke and giving it a purely commercial appearance. It is famous also as the Marmalade Capital, whence the bitter-sweet breakfast dish, which is another of Scotland's gifts to humanity, goes out into all four corners of the world.

A pleasanter city is Aberdeen, built of granite, which is quarried near by



PRACTISING THE GENTLE ART FROM A STROMNESS WINDOW

Stromness and Kirkwall are the only two towns in the Orkney group, and are situated on the largest island known as Pomona or the Mainland. A foreign though attractive air pervades Stromness, which is built in quaint, irregular style; its inhabitants are mainly fisherfolk, a fact not altogether surprising seeing that, in some cases, fish may be angled from the very windows of the cottages

Photo, F. Hardie



LASSIES FROM ABERDEEN SALTING HERRINGS AT A SHETLAND PORT

Scottish fisher-girls go far in search of work, and a journey to the far Shetland Isles does not daunt them. When the fish have been gutted and sorted they are packed for shipping in special barrels. Being smothered in salt for the sake of preserving them, the herrings have a somewhat coarse taste on reaching the consumer. Russia and Germany formerly imported great quantities

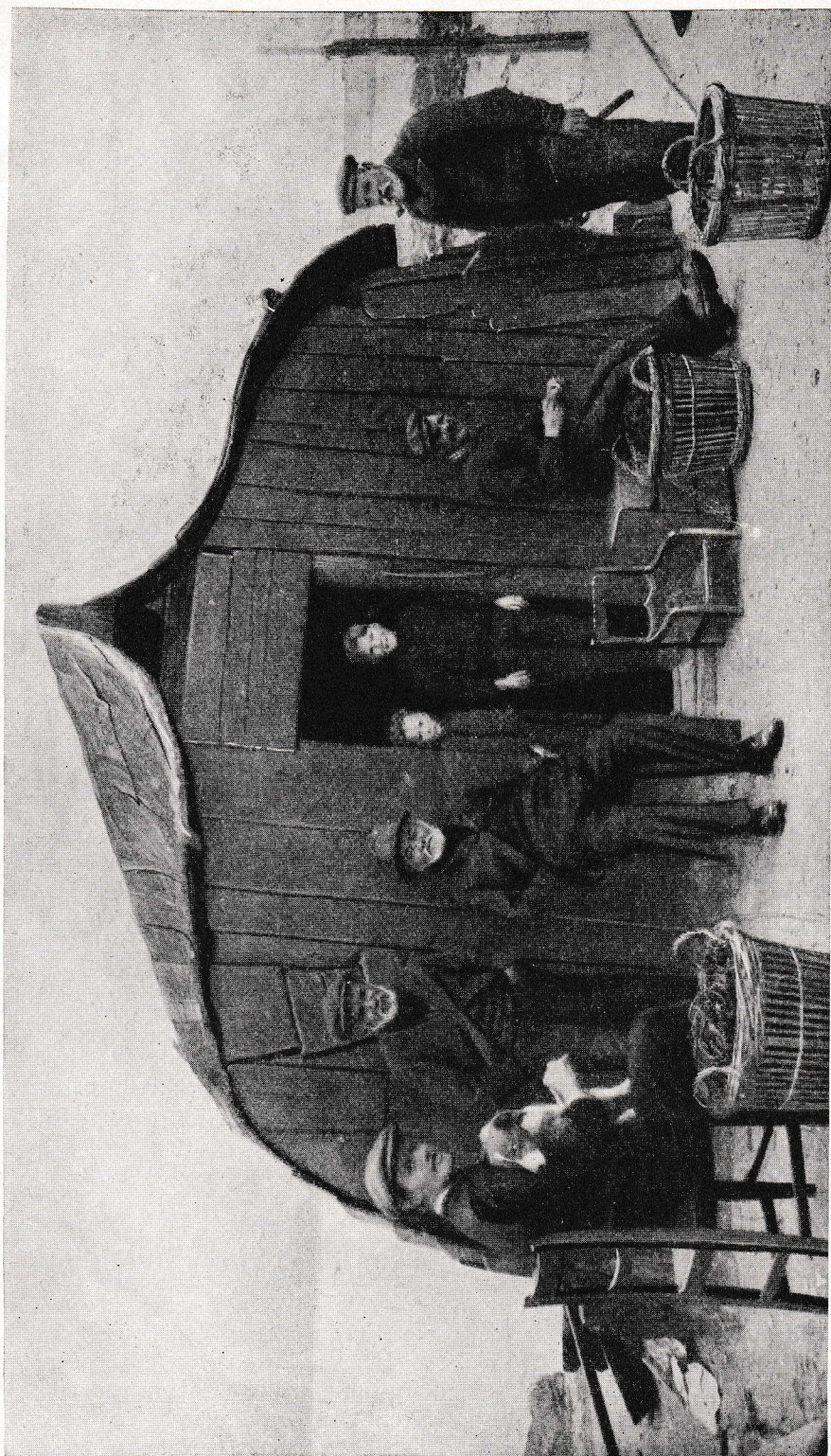
Photo, Charles Reid

and supplied to many other parts of the country. Here the chief industry is fishing. The fish market is a vast place, where tons of all kinds of sea-food are disposed of every day, to be rapidly put into boxes and on to the special trains which take it south. Perth has a reputation for the manufacture of dyes and the distilling of whisky.

The other Scottish towns are of little importance in the industrial or commercial sense. Stirling fills the eye with beauty and wakes memories of romance and history, and many others have charm of situation, but

they do not enhance their natural advantages; they are grey, and as a rule featureless.

North of Aberdeen and west of it the land is almost all too unfertile for cultivation. Vast moors of peat, rocks, and lakes, mountains bare and stately in their bareness, make up a landscape that is often superb, but which severely limits the population. Into the Highland region there is poured every summer and autumn a stream of visitors who leave behind them a rich sediment of money. Hotel-keeping is an art to which the clansmen of the past



DAN'L PEGGOTY'S HUT RE-CREATED BY OLD SALTS OF THE SCOTTISH COAST

To convert a disused boat into the roof of a dwelling has long been a favourite device of the fisher-folk and longshoremen. The good planks of this aged hull, their last voyage done, are still stout enough, with the aid of a coat of tar, to withstand the lashing of the spindrift on the wild Scottish strand. Nets, baskets, and the owners of this storehouse on the beach, all smack of fish, and it is fitting that an old boat should thus usefully end its days within sound of the sea

Photo, G. M. Tyrrell

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have taken very kindly: it is said to be only a different form of the occupation by which they lived in olden days. Certainly their charges are large, but they give no other chance to their patrons to grumble. Many of them supply fishermen with everything they need, others have shooting for their guests; for cleanliness and good fare they cannot be surpassed.

Not much remains of any special Scotch cooking; but the soups, hotch-potch or cocky-leekie, the salmon grilled or boiled, the Finnan haddie (haddock), the tender mutton, the oat-cakes and the scones, leave on the minds of many tourists an even more indelible print than the glories of heather and green hillsides or the far-off majesty of the mountains veiling their heads in blue mist.

It is believed by most people that the Scots still make oatmeal in the shape of porridge the staple of their diet. This is an error. Once they did live on this wholesome, bone-forming grain, either in the form of thin "cake" or as porridge. But the custom decayed some time back. Tea is what the Scottish masses have for their breakfast now and for their early evening meal as well, with bread and butter or margarine, and maybe bacon or fish.

For dinner in the middle of the day the countryman often has cabbage soup with the pork which has been boiled in it to give it strength and flavour. Otherwise they live much as the rest of the inhabitants of Great Britain do.

Although Scotland is called "the land o' cakes" and the shops of Edinburgh



KERBSIDE FISH BAR IN EDINBURGH

At many a corner in the poorer quarters of Scottish towns women may be seen selling whelks to pavement customers. With stern, even handsome, faces coloured by the sea breezes, and wearing most appropriate costume, they are fine types of womanhood

Photo, Horace W. Nicholls

and Glasgow are tempting to the visitor with their displays of short-bread and Pitkaithly bannock and similar dainties, the cottage folk and the townspeople in the poor quarters seldom see much in that line.

It might be expected that among so thrifty a population there would be no poverty of the kind that exists in English cities. But a Scottish author lamented not long ago that the rapid change which occurred after centuries of struggle against every hard condition of life and the development in the direction of prosperity would be matter for profound gratification "were it not that the great mass of poor people subsist through it all, and that they seem ever poorer, ever more crowded

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together in contrast with the wealth and ease of their more fortunate fellows."—(T. F. Henderson, "Scotland of To-day," 1907.)

This applies to the cities most of all, though in the far north there are peasants who live even more hardly than the slum-dwellers. They keep up, however, more of human dignity; there is no squalor in their simple homes; what they eat is wholesome, although there may be little of it, more conducive to health than the un-nourishing bread and the fried fish from unsavoury shops and the tinned

foods on which the slums exist. Much Gaelic is spoken still in the Highlands and in the northernmost parts also, Caithness, for example, where it is a "foreign" language, however. For the people of Wick and Thurso and the extreme north-east are of Scandinavian ancestry, and there are many Scandinavian words in their vocabulary. The Orkney and Shetland islands once belonged to Norway; they passed to Scotland when a Scottish king married a Norwegian princess.

In these remote districts the people appear to have very little in common



SCOTTISH FISHER-GIRLS SORTING A CARGO FRESH FROM THE BOAT

Scottish trawlers, with their groping bag nets, rake the North Sea from Iceland to the Dogger Bank all through the winter. Fisheries are one of the most profitable industries in the British Isles, and thousands of pounds' worth may be contained in quite a modest fleet of boats. Unloaded on the quay in large wooden crates, the fish are sorted into baskets and barrels for sale by auction

Photo, Underwood Press Service



DRYING AND EXAMINING THE BASKETS-FULL OF FISHING-LINE

Where so many hundreds of yards of fishing-line are concerned great care has to be taken lest it become tangled. The hooks are joined to the line by a "trace" of twine and every join and each hook must undergo a periodical inspection made necessary by the heavy work this tackle has to endure. The lines are carefully dried on poles

Photo, G. M. Tyrrell

with the folk of the Border country or the Lothian farming population or the Fifers. They exhibit, nevertheless, one trait which is noticeable in all the varieties of type among Scots. They are serious over their occupations, they apply themselves with industry to their tasks; whatever they have to do, they do it with all their might.

In the Fifers there is also some trace of Scandinavian origin. They have a distinct character of their own. They are more cautious and more shrewd than the generality of their countrymen, which is saying a good deal! They do not care to express opinions lest they should be proved wrong. They speak slowly, with a deliberation which at times is almost maddening, in a sing-song which recalls the Swedish intonation. They follow their own tastes and inclinations without regard to the criticism of their neighbours.

"Each," says an authority who has made a study of the Fifers, "has often his own hobby, the hobby that makes life worth living to him, whether it be politics, or religion, or the dam-brod, or singing, or violin-playing, or bird- or dog-fancying, or bee-keeping or gardening, or amateur carpentry, or clock-mending, or fishing, or poaching.

"The Fifer generally does what he prefers to do, whether it be good or evil. If he prefers to be thrifty and careful and well-to-do, then he is a very pattern of outward respectability; and if he prefers to go to the bad, then he goes to the bad without shame and with very little halt or pause."

As a rule these pawky folk aim at getting on in the world, and they seldom fail in their endeavour. They have the knack of winning popularity and they frequently reach first-rate positions by the exercise of second-rate abilities.

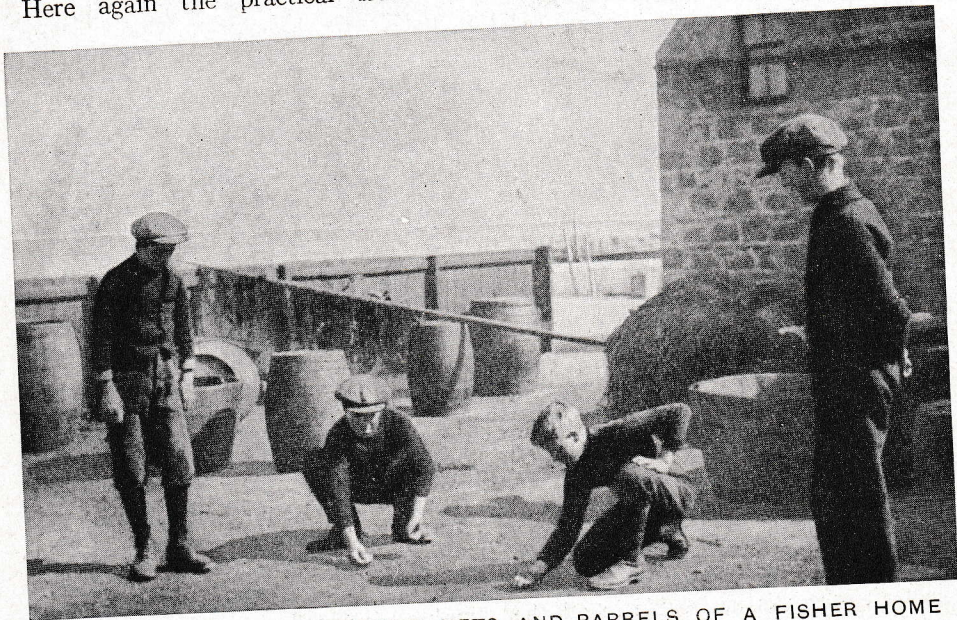
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That has sometimes been said of Scotsmen in general and in politics it has oftentimes been found true. Keenly interested in public affairs as is the habit of the whole nation, and shrewd critics of public men as they usually are, the Scots who become politicians are apt to sink their critical faculties and to find as office-holders that the system is not so faulty after all.

Here again the practical side of

in bringing land under cultivation and in creating businesses and in organizing government has been of immense value ; but not less serviceable to the world as well as to the British Dominions and colonies have been their strong sense of duty, their strong attachment to home life, and their feeling of responsibility to God.

As engineers the Scots have done a very great deal to link up the land



PLAYING MARBLES AMONG THE NETS AND BARRELS OF A FISHER HOME
Fishermen's sons take early to the sea, but ashore they are surrounded, as are followers of few other callings, by the impedimenta of their work. They play among the nets and fish barrels with the smell of the sea-salt and tar always round them. The ancient game of marbles, known to Egyptians and Romans, and the father of the game of bowls, is evidently played with zest by these young salts

Photo, G. M. Tyrrell

the national character comes out a little too strongly, but seeing that it is their practical sense which has justly gained them so good a name for capability, it cannot be thought surprising that it should occasionally appear in excess.

Yet there are just as many Scotsmen on the rolls of Fame for qualities of idealism as for practical achievements. Without idealism they could not have played so large a part in making the British Empire what it is—a civilizing agency and a promoter of the idea of justice. Their energy

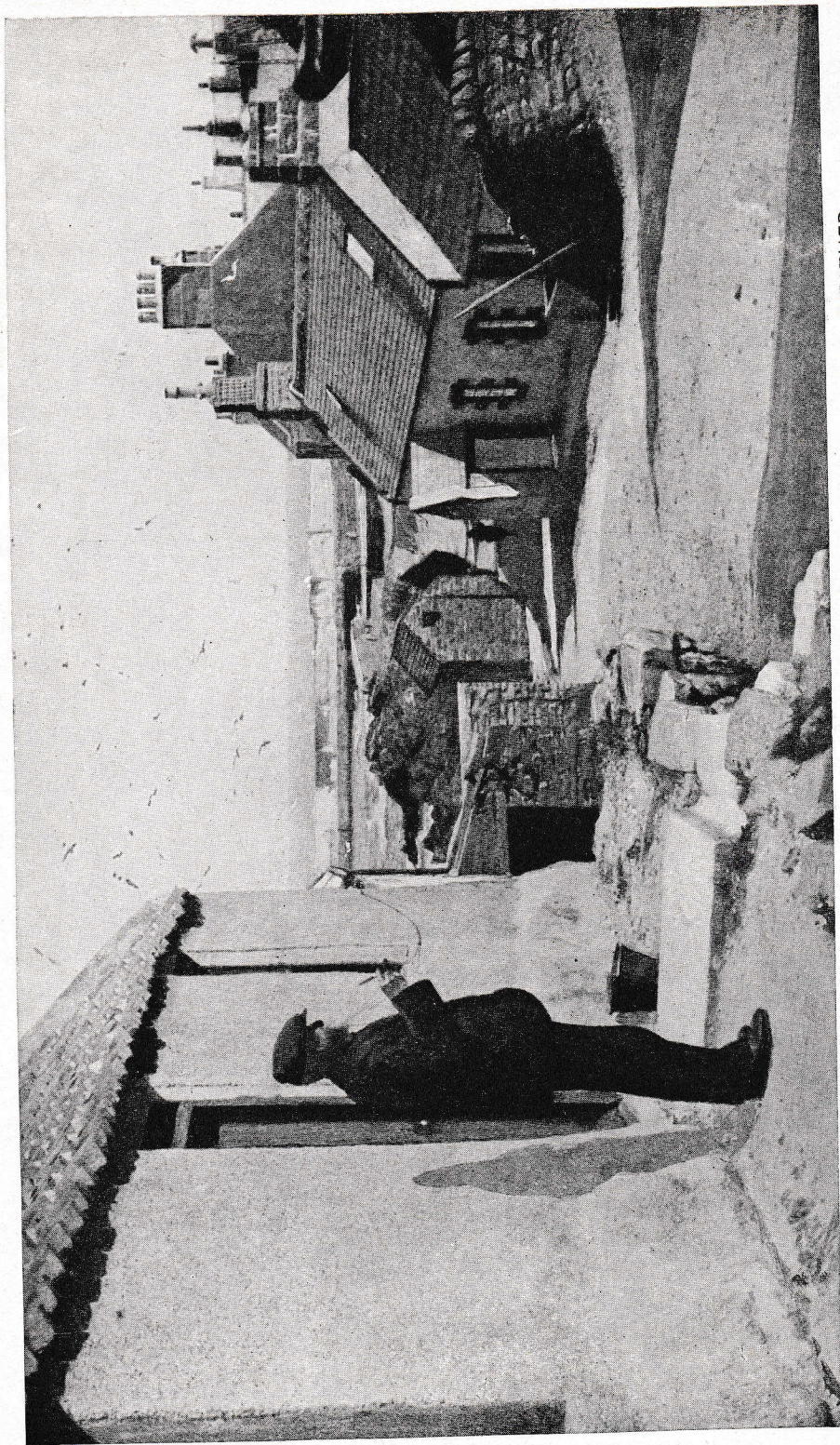
inhabited by the British race. Railways, bridges, canals, irrigation systems, harbours, these and similar works of usefulness in many parts of the world bear witness to Scottish genius and Scottish industry. For their tenacity they are rightly celebrated. No job entrusted to them is ever given up until it has been proved beyond all doubt impossible of achievement. They are resourceful, because they are persevering. They persevere because they cannot bear to be worsted by circumstances and refuse to admit the phrase "give in" into their vocabulary.



SCALY FINGERS GUTTING HERRINGS OF THE AUTUMN CATCH

When the deadly curtain of the drift-nets, which, when at work, appear only as a long line of bobbing corks and rolling canvas buoys, has been drawn in and the smacks have made port, the Scottish fishwife has the busiest time of her year. Hundreds flock to all the great East Coast fishing ports, from Peterhead to Lowestoft, and remove the "insides" with astonishing speed and address

Photo, Underwood Press Service



OLD SMACKSMAN OF A MORAY FISHING VILLAGE FORECASTS THE DAY'S WEATHER

Upon going out of doors, the first action of the old Scottish seafaring man is to cast his weather eye aloft and around to see what weather the wind is bringing. Beyond the roofs of grey or red, and in between the many lums, as he calls the chimneys, the wide waters of Moray Firth, which he knows so well have, each day, their story to tell. To the diapason of the waves on the bar is the shrill accompaniment of many screaming gulls

Photo, G. M. Tyrrell

Scotland

II. National Spirit in Scottish History

By Sir George Douglas, Bart.

Author of "The History of the Border Counties," etc.

POOOR in resources and geographically remote and isolated, Scotland stands to a large extent outside European history. Her almost incessant wars were with her neighbour, England; her constant alliances with England's enemy, France. And though the shrewdness and hardihood of her sons made their influence felt far beyond her borders, her warriors fought oftenest, like Scott's Hal o' the Wynd, "for their own hand." Her leadership in colonisation and in the struggle for religious liberty belongs to comparatively late periods. So her annals may perhaps be summed up as a rich quarry for the romantic dramatist, but a poor pasture for the political philosopher or historian in the grand style.

Scottish history begins with the invasion of Caledonia by the Roman general Agricola in the year 80 of our era; but the Roman arms which had subjugated southern Britain obtained but a shifting and uncertain hold upon the north. Agricola judged it expedient to limit his conquests by a rampart drawn from the Firth of Clyde to that of Forth; while a further forty years' experience of the fierce Picts, or aborigines, led the Emperor Hadrian to withdraw his boundary and construct his wall between the estuaries of Tyne and Solway. Under the emperors Antoninus Pius, Severus, and Valentinian the tide of conquest alternately advanced and receded, until the withdrawal of the Roman troops from Britain, A.D. 410, left Romanised Caledonia, such as it was, to the mercy of the northerners.

Columba Introduces Christianity

The sixth century is memorable for invasions by the Angles from the east and by the Scots from Ireland, whose conquests left the country lying between the two Roman walls divided between the English kingdom of Northumbria and the Celtic kingdom of Strathclyde. To these Columba, a refugee from Ireland, who had established himself with twelve followers in the islet of Iona, brought the gift of Christianity. Columba's Church, however, was independent of the Roman See. And from this time forward, for 300 years, if we except a barren list of kings, the history of the Picts is obscured as if by the mists of their native climate. That their warlike prowess was not lost may be gathered, however, from their repulse of

an invading army of Northumbrians in a battle at Nechtansmere. But at this period, and for long after, the history of Scotland was mainly a history of the descents of Norsemen on her coasts, with the attendant slaughter, pillage, and church-burning. In 843 the Picts were united with the Scots under the rule of the Scots king, Kenneth McAlpine.

Territorial Limits Established

In 924, in the hope of strengthening his position, the Scots king, Constantine II., "commended" himself to the English king, Edward—that is, placed himself under the protection of the latter. This arrangement did not last, but it is memorable as forming the foundation upon which English claims to the overlordship of Scotland were afterwards based. And now again, of a number of kings who followed Constantine, and were of his family, though not necessarily his direct descendants, it is only necessary to specify Malcolm I. (943-54), who received back the western province of Strathclyde as a territorial fief from the English king, Edmund, who had conquered it; and Malcolm II., the last of the direct line of McAlpine, whose great victory at Carham on the banks of Tweed (1018) placed the northern part of Northumberland, known as Lothian, permanently in his hands and those of his successors. Scotland had now assumed the shape and limits which, excepting during certain intervals of special strength or weakness, were henceforward to be hers.

We have now reached a point where the light of poetry shines upon Scottish history, though with a somewhat distorting illumination. After renewing with Canute the submission made by Constantine to Edward, Malcolm II. died, and was succeeded by Duncan, his grandson in the female line, who was slain by Macbeth, or Mormaer, a chieftain of Moray. Shakespeare's version of the story is, however, unhistorical, for in right of his wife, a granddaughter of Kenneth III., Macbeth had a fair claim to the throne. Scotland prospered under his rule (1040-57) until he in turn was slain and replaced by Malcolm III., called Canmore, the elder son of Duncan.

The reign of Malcolm Canmore (1057-93), covering as it did the Norman Conquest of England, marks the introduction of a

strongly modifying English influence into Scotland. For the conquered English turned to Scotland for refuge, and were made welcome there. Among them came Edgar the Aetheling, heir of the royal line of Wessex, whose sister Margaret became Malcolm's wife. Malcolm was a fierce warrior, and his reign was a succession of invasions of England, alternating with counter-invasions and submissions to the Conqueror and to Rufus. What survives of this time, however, is the humanising and reforming influence of the saintly queen, Margaret, beautifully recorded in her *Life* written by Turgot, her confessor.

Saintly Son of Saintly Mother

On Malcolm's death a disputed succession again plunged his country into warfare, in which rival candidates repeatedly obtained England's aid by promises of homage. And under the sons of S. Margaret, Edgar, Alexander, and David, the Saxon model or tradition definitely ousted that of the Celts from Southern Scotland.

War with Norway and with their own turbulent northern vassals characterised the successive reigns of the two elder brothers. Upon David I., the youngest of the three (1124-53), a double portion of his mother's religious and enlightened spirit had descended. He lives in history as a good and great king, after the pattern of English Alfred: one who not only led his troops to battle, but improved the government of his country, administered justice in person, and greatly advanced the interests of the Church and of the Commons. During his reign Scotland greatly progressed, both spiritually and materially. And yet he was time and again led into war with England, first in defence of the rights of his niece, Matilda, against Stephen, and afterwards by international jealousies, culminating in the Battle of the Standard, where his troops, composed as they were of imperfectly welded nationalities, suffered defeat.

Dawn of Scotland's Golden Age

To David I. succeeded his grandson, Malcolm IV., who on the one hand consolidated his kingdom by victories over the rebellious Lords of Galloway and Argyll; but, on the other, was compelled to give up the northern counties of England, which his grandfather had held, to Henry II. While endeavouring to regain the latter, Malcolm's brother and successor, William the Lion, was made prisoner by the English. And his capture was specially momentous because upon the treaty (known as the Convention of

Falaise) to which he had to consent in order to regain freedom, was subsequently based the claim of England to supremacy over Scotland. As regards forfeiture of independence, and hostages and strongholds left in pawn, the terms exacted by Henry in this agreement were exorbitant. But on Henry's death they were practically commuted by Cœur-de-Lion for a money payment. The independence of the Scottish kingdom, absolute or partial, remained, however, a disputed point.

In spite of this, however, and of the recrudescence of local rebellion, Scotland continued to grow stronger, the development of her chartered towns and the recognition by the Pope of the independence of her Church alike contributing to that end. And this progress was continued under the two next kings, namely, Alexander II. (1214-49) and Alexander III. (1249-85). Excepting a final descent of the Norsemen on her coasts, which, repulsed by the victory of Largs, gave her the Lordship of the Isles, this period was one of unbroken peace, and has earned, by contrast with what followed, the name of Scotland's Golden Age. Then the great feudal nobles ceased from troubling, the great ecclesiastical foundations wisely administered their wide estates, the great towns—Aberdeen, Perth, Stirling, Edinburgh, Roxburgh and Berwick—increased in prosperity. Then, too, learning and literature, heretofore a dead letter in Scotland, found representatives in Thomas the Rhymer, Michael Scot, Duns Scotus—the poet, the savant, and the critic—Borderers all. But these halcyon days were indeed but the lull before the storm.

Margaret, the Maid of Norway

The unexpected death of Alexander III. by a fall from his horse at Kinghorn, on the coast of Fife, plunged his country into centuries of the bitterest warfare.

Hitherto England and Scotland, on the whole, had been friendly. Throughout the next three hundred years they were inveterate and hereditary enemies. It happened thus. The children of Alexander III. having predeceased him, the crown passed on his death to Margaret, known as the Maid of Norway, the child of his daughter by her union with the heir to the Norwegian crown. Meantime, Edward I., an able and far-seeing, yet crafty and ruthless ruler, being king of England, conceived that scheme of uniting the two kingdoms which became the overmastering passion of his life. His initial plan towards this end, that of marrying the Maid of Norway to his son, afterwards Edward II., was frustrated by the Maid's death when on her way to Scotland.

And now a vexed question arose, for Margaret being the last of the descendants

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of William the Lion, the succession to the crown was claimed by the descendants of William's brother, David, of whom the principal were John Baliol, grandson of David's eldest daughter, Margaret, and Robert Bruce, son of the second daughter, Isabel, who adduced precedents in support of his claim as belonging to the elder generation. Edward I., as overlord of Scotland, was appealed to to decide the case, and possessing a distinct aptitude for law, he justly upheld Baliol's claim.

Price Paid by Baliol for his Crown

Edward, however, had recognized the weakness of Baliol's character and the difficulties of his position, and having placed him on the throne, he forthwith required him to do homage, not merely for the provinces of Lothian and Strathclyde, for which some legal pretext might have been advanced, but for Scotland. This done, his next step was to consent to hear appeals of Scottish subjects against Scottish jurisdiction; and this being directly contrary to the terms of an existing treaty, he compelled Baliol to renounce that treaty together with all engagements opposed to his own superiority. Nor did Baliol's subservience profit him, for being cited to appear before the English Parliament, he was compelled to place the three chief strongholds of his kingdom in Edward's hands as a pledge of his future conduct. Thus did Edward labour step by step to undermine his victim's independence.

Fiery Patriotism of Wallace

England was now at war with France. Initiating the foreign policy which was to remain hers for the best part of three centuries, Scotland entered into an alliance with Edward's adversary and sent an army across the Border. Then Edward's wrath broke into flame. His aim was to instil terror, and having wreaked dire vengeance upon Berwick, the chief seaport of Scotland, he marched northward as far as Elgin, reducing Edinburgh, Stirling, and Perth, and, as a symbol of his conquest, bearing off the mystic Stone of Destiny, on which the Scottish kings were crowned, from Scone to Westminster Abbey, where it may still be seen, inset beneath the Coronation Chair. For the time being his conquest was as complete as it was rapid. The nobles swore fealty to the conqueror, John Baliol was deposed, and his kingdom, by an extension of feudal custom, declared forfeit to his overlord.

Having attained his main object, Edward took steps for administering his new dependency through English officials protected by English troops. The Celts of the north and the barons who held estates

in both kingdoms remained passive under this foreign occupation; but William Wallace, a Lowlander of middle station, availing himself of latent discontent, raised a small band of followers and won successes at Lanark, Scone, and Glasgow. In their hatred of foreign domination, a leader was all the high-spirited Scots required, and though an army sent northward by Edward momentarily quenched the rising, Wallace seized the earliest opportunity to renew it. And it was now that the mettle of the heaven-inspired patriot was put fully to the touch. Having ejected the intruding garrisons of the neighbouring castles, with consummate generalship he drew up his army on the plain before Stirling, within a bend of the River Forth, and having his back protected by a rocky eminence. Then, waiting until half the English army had crossed the river by a narrow bridge, he cut that force in two and routed it (September, 1297). After which, acting nominally as guardian for the exiled Baliol, he possessed himself of the southern strengths and carried war over the Border.

Bruce as Wallace's Avenger

But his position was at best precarious. Edward returned from the Continent and himself led a great army into Scotland, while Wallace retreated before him in the hope of exhausting the enemy's supplies. Edward, however, forced a battle at Falkirk, and though the Scots fought bravely, while the military genius of their leader never shone more brilliantly than in the use he made of the hitherto underrated arm of infantry, the victory was to the larger army.

And though it was not until five years later that the country was again at Edward's feet, Wallace's day had set. The estimation in which he was held by Edward may be gathered from the fact that, while the other participators in this struggle for national liberty were left unmolested, their leader, betrayed by his henchman, was put to a cruel and ignominious death by hanging, drawing, and quartering, and this notwithstanding that he could urge in self-defence at his trial that he had never sworn fealty to the "Hammer of the Scots."

There is no darker blot on Edward's "stained renown." It, however, availed him little. For he had barely carried out measures for the government of the newly-annexed kingdom ere revolt once more made head against him. The leader this time was Robert Bruce, grandson and heir of Baliol's rival, and one whose career so far had been by no means consistently patriotic. He had, indeed, withdrawn from his early support of Wallace and

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renewed his fealty to Edward. But his loyalty to the latter becoming suspected, he fled from England to Dumfries, where, in a mysterious quarrel in the Minorites Church, he caused the death of John Comyn of Badenoch, (the Red Comyn), a nephew of John Baliol, and, after Baliol's sons, next heir to the Scottish crown.

This was the turning-point of Bruce's career. Recognizing that his sacrilegious onslaught on Comyn, while it had put him outside the pale, civil and ecclesiastical, had also opened the succession to him, he lost no time in rallying his adherents and had himself crowned at Scone (March 27, 1306). Edward's anger knew no bounds. But his judgement as well as his health was by this time impaired. The ferocity of some of the punitive steps he took tended to unite the Scots against him. But his death occurred (June 7), within sight of the Border, when leading a powerful army to invade Scotland. Nor did his successor push the expedition as he might have done.

The eight years which followed witnessed the development of a truly kingly character in Bruce, and side by side with it the true birth of the Scottish nation. Both processes were gradual and painful. For long the king stood alone with a handful of followers, a wanderer, and for a time an exile, among enemies both within his kingdom and without. Yet this period of adversity has come to be recognized, not merely as the most romantic, but also as the most crucial in Scottish history.

Exploits of the Scottish Hero

It is said that, after sustaining six reverses, he lay despondent in a crazy shed and watched a spider fail in six attempts to sling his web from one beam to another. In the seventh attempt the insect was successful, seeing which, Bruce took heart and led his little band of followers to victory. And though doubt has been cast upon this story, it has at least the truth of poetry, if not that of fact, and serves to illustrate both the sweetness of temper and the indomitable perseverance for which the hero was remarkable. His feats of personal prowess added greatly to his reputation. For example, one day when riding along a narrow shelf of land between rocks and a lake, he was suddenly set on by three brothers, of whom one grasped his bridle and another his stirrup, while the third leapt on the horse behind him. With one blow of his sword the king shore off the arm of the first, at the same time setting spurs to his horse so as to overthrow the second and thus be left free to deal with the third, which he effectively did.

A second adventure, when he was surprised while dozing in a robber's hut, cost

him indeed his faithful foster-brother, but also, thanks to good swordsmanship, cost his treacherous hosts their lives. Of the same character are his exploits against the one-eyed man of Carrick, against the sleuth-hound of John of Lorn, and at that moonlit ford where he is said to have heaped up a rampart of his slain enemies. If these stories be deemed by some to bear the colour of romance, his authentic encounter with the English champion, Bohun, on the eve of Bannockburn, is of itself enough to establish his reputation as a good man of his hands.

Scotland's Future in the Balance

Nor was his skill as a commander less, as was shown at Loudoun and Glentworth, and most of all at Bannockburn. Ably seconded as he was by valiant soldiers, such as Sir James Douglas—called the Good—his brother, Edward Bruce, and his nephew, Randolph, Bruce's luck at length began to turn, and success produced its usual effect in enlisting popular sympathy. His following increased, and one by one the strongholds of Scotland passed into his keeping, until Stirling alone remained in the enemy's hands, and that was sorely pressed. Then, at last, Edward II. realized that a great effort must be made, and marched an army of 100,000 men to relieve Stirling.

Bruce's numerically much inferior and less well-found, but infinitely better-tempered and better generalised, army was drawn up so as to intercept the enemy's advance, with one flank resting on the Bannock stream. The famous English archers opened the battle with a shower of arrows, but were dispersed by the small body of Scottish horse. The vaunted English cavalry then charged, but failing to break the bristling schiltrons of the Scottish spearmen, they fell into confusion, which became worse when a host of Scottish camp-followers, who just then made their appearance over a hilltop, were mistaken for a second army.

Bruce's Triumph at Bannockburn

The English turned, and in their flight became entangled in certain masked pitfalls with which King Robert had honey-combed the plain. The rout was total, Edward fleeing for his life and leaving much spoil and many captives in the victors' hands. At Bannockburn was decided the fate of Scotland, which was never afterwards threatened with absorption. Here Bruce succeeded where Wallace had failed, and Bruce rightly takes his place as Scotland's national hero. But it is only fair to remember that, where Bruce fought for his kingdom, Wallace had fought for his country.

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Though Scotland had won the day, England still refused to recognize her independence, and the war continued in the form of Border raids, led by Douglas and Randolph, in which the Scots had the best of it, the mountainous character of the country and the simple and hardy habits of its inhabitants giving them at all times great advantage in warfare of this kind. At length the English, weary of being preyed on, concluded the Peace of Northampton (1328), in which claims of suzerainty over Scotland were definitely abandoned. Yet the mutual jealousy and hatred of the neighbour countries still remained, driving Scotland to seek a counterpoise in continued close alliance with France. Bruce died in 1329, having long since obtained recognition from the Pope and other foreign powers.

Incompetence Succeeds Ability

Though richly rewarding his adherents, his domestic policy had been to strengthen the burghs and to depress the nobles by what practically amounted to the forfeiture of those who held estates in both England and Scotland.

During the long and inglorious reign of Bruce's son and successor, David II. (1329-70), this enactment led to a successful invasion of Scotland by the dispossessed barons under Edward, son of Baliol, who, after being crowned at Scone, declared himself Edward III.'s vassal, thus doing all he could to undo Bruce's work, which was further compromised by English victories at Halidon Hill and Neville's Cross.

Waning Power of the Baronage

To David succeeded his sister's son, Robert II. (1370-90), called from his hereditary office the Steward, whose descendants ruled Scotland until James VII. was driven from the throne. His reign and that of his imbecile successor, Robert III. (1390-1406), form an obscure and unhappy interlude, chiefly notable for intestine lawlessness, though the war with England continued, being sometimes carried on in France, and sometimes with French aid at home. The chief battles of the period are those of Otterburn, famous in ballad-song and in the annals of chivalry, in which Earl Douglas defeated Henry Percy, known as Hotspur; and of Harlaw, where Donald, Lord of the Isles, was routed in an attempted invasion of the Lowlands by Highlanders. On the whole the century following Bruce's death was as inglorious as his reign had been the reverse.

Owing to the inveterate weakness of Robert III., the government throughout his reign was in the hands of his ambitious

brother, Albany, who upon Robert's death became regent, Robert's son and heir, afterwards James I., being a prisoner in England. Being released in 1424, James returned to Scotland, where one of his earlier acts was to execute vicarious justice on the descendants of Albany, now deceased, whom he suspected of complicity in keeping him out of his own, as well as of the murder of his elder brother, the Duke of Rothesay.

It is in James that first appear those attractive characteristics of high courage and winsome bearing which, with one or two exceptions, were to distinguish the Stewart princes. Under him, too, the history of Scotland assumes the aspect of a struggle between king and nobles—a struggle in which, whatever the faults of individual rulers, the crown commands the larger share of sympathy. For though Douglas and others of his rank had played noble parts under Bruce, never surely was any country so cursed by a turbulent and self-seeking nobility, unredeemed by saving exceptions, as the Scotland of later ages. Confronted by this fact, James directed his policy towards strengthening the priesthood and commons at the expense of the baronage.

Weal and Woe Under Stewart Dynasty

It may be that his ideas carried him too far, but certainly he fell a martyr to them, for, after sternly repressing Highland lawlessness, recrudescing after the defeat of Harlaw under a new Lord of the Isles, he fell a victim to the vengeance of a member of the Graham family, which he had deprived of the Earldom of Strathearn, being basely murdered at the Black Friars monastery at Perth (1437). He had, however, reigned long enough to prove himself an enlightened ruler, his provisions for improving both his parliament and the social life of his kingdom entitling him to the highest praise. He was one of the sweetest, as of the earliest, poets of a country where the art of literature was again beginning to be practised.

The early years of James II.'s reign are memorable for a contention for the custody of the boy-king's person, the remaining years being occupied by the great struggle between the rival houses of Stewart and Douglas—a struggle which Hume Brown has compared to the contemporaneous strife of York and Lancaster. Archibald, Earl of Douglas, representing the Comyn claim to the Crown of Scotland (which many held superior to that of Bruce), was at that time the proudest and most powerful of the Scottish barons. But, though this by no means excuses the murders by which that power was brought down, the virtue of

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the race no longer shone as it had done in Good Sir James, in Catherine "Barlass," and in him of Otterburn.

In the ensuing strife, ferocity was met by ferocity; the "execution" of Earl William and his brother was replied to by the murder of Bomby, and that, in turn, by the murder of a second Earl Douglas, at Stirling, a crime in which the king himself took an unkingly part. The question whether a Douglas or a Stewart was to wear the crown was, however, settled at Arkinholm, which dealt a death-blow to the elder or Black Douglasses, much of whose land then passed to the Red, or Angus, branch of the family. James II. died by the bursting of a cannon (one of the first used in Scottish warfare) when besieging Roxburgh Castle in the interest of Henry VI. In this reign the Orkneys and Shetlands became part of Scotland.

The peaceful tastes of James III. (1460-88) sufficed to put him wholly out of sympathy with contemporary Scottish life, while his adoption of favourites (an indulgence which often proved disastrous to his house) made him still more unpopular. His history to some extent resembles that of his predecessor, for his early years were disturbed by the efforts of the upstart family of Boyd to obtain the custody of his person; while, at a later date, Douglas combined with the Lord of the Isles in an endeavour to divide Scotland and to hold their respective shares as vassals of England.

Flower of Scotland Falls at Flodden

The king's brothers, Albany and Mar, likewise took part against him, and the nadir of humiliation was reached when his favourites were put to death by being hanged over Lauder Bridge at the instance of Angus and other nobles. The death of the king, by the hand of an unknown assassin at Sauchieburn, barely averted a civil war between the northern chiefs, who had espoused his cause, and those of the south, who claimed to have deposed him. Had his lot been cast in Florence or Ferrara instead of Stirling, this James would have stood a chance of shining in history among lights of the Renaissance. As things happened, Scottish poetry bloomed under his successor, James IV. (1488-1513), bloomed rarely, and then languished for two and a half centuries.

Throughout the early years of the new reign Henry VII. of England kept intriguing with the Scottish lords against their sovereign, to which James responded by warmly supporting the claim of Perkin Warbeck. But ere hostilities were well begun, a truce supervened which was presently strengthened by James's marriage to Henry's eldest daughter. The ten years

of peace which followed this alliance were spent by James in efforts, now peaceful and now warlike, to reduce his nobles to subordination. But the power he wielded was insufficient to achieve his aims.

In the meantime, the strain of the unaccustomed peace with England was beginning to be felt, and causes of complaint were accumulating not only on land but on the sea, where Scotland now began to hold her own. So, in September, 1513, James marched an invading army across the Border—to meet at Flodden with perhaps the greatest military disaster in the warlike annals of the rival kingdoms, and to pay for his perversely mistaken generalship by the loss of his own life and those of the flower of his army and nobility. His liberality, personal popularity, encouragement of trade, and strict enforcement of law, had made his country more prosperous than it had been for many a year.

Turbulence Within the Borders

James V. (1513-42) being but two years old when he succeeded his father, the Duke of Albany (son of the brother of James III.) became regent, and he, being more a Frenchman than a Scot, introduced French troops into Scotland, where they became very unpopular. Peace was made with England, but Scotland continued to be the scene of internal disorders, chief among which were the feuds of the Douglasses and Hamiltons, respectively represented by the Earls of Angus and Arran, which culminated in the victory of the former in a fight known as "Clear the Causeway."

Meantime, an attempt made by Henry VIII. to interfere in Scottish affairs (1522) led to a renewal of hostilities on the Border, while the French and the English interests struggled to get the upper hand in the government, until at last James succeeded in throwing off the yoke of Angus—a step which he followed up by crushing the Red branch of the Douglas family almost as completely as James II. had crushed the elder branch.

Tragedy of the King of the Commons

His hands being freed, the king next applied himself vigorously, and without nice consideration of the means employed, to curbing the lawlessness of the Border moss-troopers and of the Campbells and others in the West Highlands and Isles. This useful work was interrupted by the efforts of Henry VIII. to induce James to follow his example in breaking with Rome. The son of Margaret Tudor, however, remained staunch to the faith of his fathers, and was prepared to try the issue by battle.

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But he who had ever been the poor man's friend and "King of the Commons" had now to pay the penalty of having alienated his nobility, who, though marshalled for warfare, refused to follow him across the Border. From this humiliation he never rallied, dying of a broken heart in December, 1542. The news that his queen had brought him a daughter, which synchronised with tidings of the defeat of his advanced guard at Solway Moss, is said to have wrung from him the bitter words, "It cam' wi' a lass, and it will gang wi' a lass," by which he implied that as the crown had passed to the Stewarts with Marjory Bruce, so it should pass from them with his new-born daughter—a presentiment which remained unfulfilled. James V.'s chief legislative work was the development of the Supreme Court of Justice inaugurated by James I.

Tudor Schemes Frustrated

Henry was now as desirous to wed his son to the babe-queen Mary as had been Edward I. to unite the Prince of Wales and the Maid of Norway, and with the same object in view. He pursued his object by intrigue and by treaty, and, on the failure of these, by two of the cruellest coercive expeditions known to British history. These he entrusted to the Earl of Hertford, who, after Henry's death, when he had become Protector of the Realm, made a third expedition on his own account.

Except at Ancrum Moor, where they gained a success, and Pinkie, where they suffered a crushing defeat, the demoralised Scots attempted little resistance. Meantime, Mary had been sent for safety to France, where she was married to the Dauphin, afterwards Francis II.

John Knox and the Reformation

During all these latter reigns French influence had been paramount in Scotland, where it was seen alike in the form taken by the Legislative Assembly and the Supreme Court of Justice, in domestic architecture, and in the language, and where it was to reach its climax in the life of Mary. At the same time, from various causes, the Church of Rome had been losing its hold on Scotland. The murder of Cardinal Beaton, perpetrated in revenge for the martyrdom of Wishart, served to precipitate matters, and now John Knox, the Scottish Reformer, and perhaps the least lovable of all the great characters of native history, came to the front.

The successful champion of a purified faith and enlarged liberty of conscience, his methods were uncompromising to the verge of brutality. Scotland paid a heavy price for the unquestioned gains of the

Reformation. Hitherto her Church had generally been peaceful and beneficent, but the era which we have now reached marked the commencement of something like three hundred years of bitter contention. In 1557 the advocates of Reform, who, by the way, derived the form of their Protestantism from Calvinistic France rather than from England, leagued themselves by a bond, afterwards to be known as the First Covenant, to support the new doctrine, the barons who adhered to them at the same time assuming the style of Lords of the Congregation.

The queen-mother, Mary of Lorraine, acting as regent for her daughter, opposed them, and various conflicts ensued. Queen Elizabeth gave practical support to the Reformers, and, in 1560, the regent having died, the Estates formally adopted the Geneva Confession of Faith, abjured the authority of the Pope, and made the Mass a penal offence.

Next year Mary returned to Scotland, to take up the reins of government, and so to assume the hardest task ever laid on a high-spirited girl. For, whereas her predecessors had found in the Church a counterpoise to the turbulence of the nobility, both Church and nobles were now opposed to her fervent Catholicism, while the distribution of forfeited Churchlands roused the cupidity of either class.

Tragedy of Mary Queen of Scots

But for the Scotsman's characteristic attachment to the direct succession, she would indeed have stood little chance of holding her own, and her one hope of supremacy lay in the disagreements of the various elements of the Estates.

Add to this that Mary's political difficulties were gravely complicated by those of personal temperament. In selecting Henry, Lord Darnley, the next heir to the throne, to become her second husband, she made what seemed a prudent but proved a disastrous choice. For Darnley united the faults of a spoilt boy with those of a dissolute man. Mary's infatuated patronage of an Italian musician named Rizzio soon gave offence to the Scottish nobles, some of whom, under the leadership of the Earl of Murray, a natural son of her father, had opposed her marriage.

Having induced Darnley to pledge himself to stand by them, several of these accordingly entered Holyrood Palace by night, dragged the foreign adventurer from the queen's presence, and despatched him with many wounds (March, 1566).

Mary at first dissembled her anger. But, less than a year later, the house known as the Kirk o' Field, in which Darnley lay sick, was blown up by gunpowder, his murdered body being discovered close at hand. Suspicion of complicity in the deed

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at once fell on Mary, whose new favourite, the Earl of Bothwell, was believed to have contrived it. Mary schemed to shelter him, and Bothwell, having evaded his trial and dissolved his marriage, became her third husband (May, 1567). They remained together barely a month. For on the barons confronting them in arms at Carberry, Mary sacrificed herself to Bothwell's safety, and after being led back to Edinburgh amid every manifestation of contumely, was confined in the island castle of Lochleven, where she was induced to sign an abdication in favour of her son—Bothwell meantime escaping overseas, where some ten years later he died insane.

Long ere this, however, Mary had escaped from her prison, and having mustered an army of those who remained faithful to her, confronted Murray, who had been appointed regent, at Langside. The fortunes of the day went against her, and she fled to England, throwing herself on the protection of Elizabeth, who responded by imprisoning her. A prisoner she remained for nineteen years, and then, being accused of complicity in Babington's plot against Elizabeth, she was subjected to the mockery of a trial, condemned and beheaded (1587).

Feuds, Intrigues, and Civil War

By right of her personal fascination and her tragic history, Mary ranks as the Cleopatra of modern times. The difficulties of her position were overwhelming. Yet the worst that has been plausibly alleged against her is a guilty cognisance of the Darnley vendetta, and even this rests on no better evidence than the highly questionable Casket Letters.

Upon Mary's demission, her half-brother, Murray, an able ruler but self-seeking man, became regent for the infant James VI. (1567-1625). But the houses of Hamilton and Huntly, representing Mary's kin and the older religion, continued to support Mary's cause, and at the supposed instigation of the former, Murray fell by an assassin's bullet. His successor, Darnley's father, Lennox, commanded but a divided allegiance, and between the parties of the king and queen Scotland was ravaged by a civil war, in which England also took part from motives which would have been described as retributive.

Killed in a fray with the queen's party, Lennox was succeeded by Mar, who was, in his turn, succeeded by the Earl of Morton (1572). That history repeats itself is a truism, but nowhere more so than in Scotland under the Jameses. So, under James VI., we find again the long minority, the contention for the king's person, the escape, "disguised as a groom," with

which we are already familiar. Intrigues were woven (Gowrie Conspiracy), confederations formed (Raid of Ruthven), favourites (Aubigny and Ochiltree) rose to power, heads fell, among them that of Morton. But for traits of disinterestedness or political enlightenment the reader seeks in vain.

By the time the king attained to man's estate, the question of episcopacy was again exercising the country. It had been revived under Mar, and both king and nobles had strong personal interest in maintaining it. But the panic inspired by the Spanish Armada (1588) provoked a revulsion of Presbyterian feeling, the Covenant was renewed, and the Scottish method of church government, by presbyteries, synods, and a General Assembly, was confirmed, though not without opposition.

Union of English and Scottish Crowns

And now James's so troubled lot was at length changed to one of enviable prosperity, for, on the death of Queen Elizabeth (1603), by right of his descent from the elder daughter of Henry VII., he succeeded to the English throne, the crowns of the neighbour kingdoms being thus united, and the long strife between them closed, as was, also, the long alliance with France. But though king and nobles derived material profit from the union, it was not so with the people, who, nevertheless, were being taught by the Reformation to think for themselves, and who about this time definitely emerged from the condition of feudal serfdom.

Drastic Policy of James VI.

Though fond of passing as a second Solomon, James was by no means without good understanding, and much of his government of Scotland was excellent. He instituted community of nationality between the two countries, and did much towards stamping out the long-established lawlessness of the Borders. He also brought drastic measures to bear upon the Highlands, with a view to bringing them into line with the civilization of the time.

Where James erred was in his determined attempt to bring the Scottish Church into conformity with that of England, by restoring bishops and church ceremonial against the express will of the nation. To his reign also belongs the inauguration of Scottish colonial enterprise by the founding of Nova Scotia.

The least attractive of his kingly race, James VI. was also the most fortunate and successful. Better had it been for Charles I. (1625-49) had this success been less, for it merely encouraged him to push assertion of the personal prerogative and

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interference with the Scottish Church to a point of infatuated perversity. Having tampered with the method of electing the Lords of the Articles, or Committee of Government, he proceeded to substitute a liturgy approved by himself for the accepted Book of Common Order of John Knox, and to make other irritating changes. The reading of this liturgy provoked a tumult, and, national jealousy combining with religious conviction, raised Scotland in a general protest, called the Great Supplication, to which the king turned a deaf ear.

Disturbances due to the Covenant

An uncompromising spirit upon either side making all attempts at negotiation futile, the Covenant was renewed (1638), and events assumed a threatening aspect when the Assembly, convened at Glasgow, declined to obey the order of the King's Commissioner to disperse, and then proceeded to pass measures deposing the bishops and rejecting the liturgy. Next, the Covenant, not having yet been accepted in the north, the Tables, as the Covenanters' executive was named, resolved to enforce it, and having a brilliant general in the person of Montrose, and a body of soldiers who had learnt their business in the Thirty Years' War, they soon gained certain military advantages.

Meantime, in the south, a second army, under Alexander Leslie, had confronted at Duns the force sent by the king to subdue his contumacious subjects, and practically forced it to treat. Upon this, the Estates threw off the semblance of subservience to the throne, ratified the Acts of the Assembly, and enjoined upon all and sundry, under penalties, the signing of the Covenant (June, 1640).

Roundheads versus Royalists

It was now clear that political no less than religious liberty was involved in the cause of the Scots. The war—which, from whatever aspect we regard it, was a noble one, seeking, as it did, to impose due limits upon temporal power—was carried over the Border, and brought, for the time, to a successful close by the king's conceding the terms asked. The peace was, however, brief.

The Civil War now raged in England, and by adopting the Solemn League and Covenant, the Parliamentary party gained the adherence of the Scots army, which again entered England (1644) in time to participate in the victory of Marston Moor. Meanwhile, the fickle Montrose was turning the warlike propensities of the Highlanders to brilliant account by winning back the north for the king. But this precarious warfare ended in his defeat by

the younger Leslie at Philiphaugh (1645). Charles, whose position in England was hopeless, now voluntarily gave himself up to the Scots, who, after keeping him for eight months, returned him to the Parliamentarians, at the same time receiving a payment of £400,000. This somewhat sordid transaction did not, however, prevent him, while a prisoner, from entering into a secret treaty with the more moderate party in Scotland, whose endeavour to espouse his cause provoked a reaction against him among the extremists.

In his condemnation and execution the Scots, however, took no part. Nor did they hesitate to proclaim his son, Charles II. (1649-85) in his place. The new king had signed the Covenant, but his acceptance by Scotland was distasteful to the English "Independents," who now sent Cromwell northward at the head of an army which defeated Leslie at Dunbar. A second defeat at Worcester drove Charles a fugitive to the Continent, and left Scotland to the mercy of the Lord Protector, who proceeded to enforce the Legislative Union of the two countries, and to establish a stronger government than Scotland had hitherto known.

Restoration of the Monarchy

But the death of Cromwell, and the failure of his son, opened the way for General Monk's restoration of Charles Stewart (1660), who was no sooner firmly seated on the throne than he began to undo the good work done by Cromwell, by revoking international free trade, as well as almost all the concessions extorted from his father, repudiating the Covenant, re-establishing the bishops, and placing the government of Scotland under military protection in the hands of a Privy Council. And, as the heads of Montrose and Hamilton had fallen ten years earlier, so now, as if by way of compensation, fell those of Argyll and James Guthrie, a noted Covenanting divine.

Moreover, a "declaration" against the Covenant was required from all who held public offices, while 350 ministers, who refused to have their presentations confirmed by the newly-appointed bishops, were ejected from their churches, their congregations following them, and attending services held in the open.

Acts directed against Conventicles followed, and once more a religious war broke out in Scotland, the defeat at Pentland of an army of Covenanters from the west being succeeded by religious persecutions of the cruellest kind, in which instruments of torture known as the thumbikins and the "boot" played a prominent part. Had Charles understood the character of his countrymen, he would have realized the hopelessness of relying

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on persecution. His unscrupulous minister, Lauderdale, showed a finer political instinct when, having secured the ecclesiastical supremacy for his sovereign, he proceeded to extend successive indulgences (1669-1672) to the ejected ministers, and thus to detach the moderates from the irreconcilables.

Nevertheless, Conventicles still multiplied, notwithstanding the military force employed against them. Then reprisals, taking the form of the murder of Archbishop Sharp (1679) and of a repudiation of constituted authority at Rutherglen, led to a resumption of hostilities on a larger scale, these being inaugurated by a defeat of Claverhouse, the "despot's champion," at Drumclog, and discounted by a victory for Charles's illegitimate son, Monmouth, at Bothwell Brig.

The rebellion was now under the leadership of Cargill and Cameron, whose adherents called themselves Cameronians, and whose methods, however great the provocation received, were, in their turn, eminently provocative, as is illustrated by the Sanquhar manifesto.

Dutch William on the Throne

The slaughter of Aird's Moss (1680), and the executions which followed, passed the mantle of Cargill to James Renwick, a super-fanatic. But meantime the anomalous Test Act (1681) by which the Duke of York, now High Commissioner and himself a Catholic, pretended to penalise Catholicism, had aroused the worthier opposition of Argyll, who, compelled to seek refuge in Holland, became a centre of religious disaffection.

The accession of James VII. (1685) hurried on the catastrophe. Attendance at a Conventicle was now made a capital crime, while refusal to abjure the manifesto of the Cameronians became a ground for summary execution. The carrying out of these measures, being entrusted to Claverhouse, led to the martyrdoms of the "Christian Carrier" and the "two Margarets," gaining for the months in which these murders were perpetrated an infamous notoriety as the "Killing Time." Argyll chose this moment for a landing and marched into the Lowlands, but failing (strangely enough) to find adequate support, was captured and executed, many of his clansmen being deported.

James's infatuated desire to restore Roman Catholicism as the religion of the country was meantime arousing wider opposition, and an abrupt reversal of his policy by a succession of indulgences came too late. He was driven to flight, and William of Orange, having entered London, was waited on by a deputation of friendly Scots (1689), who prayed him to take over the government.

The acceptance of William and Mary as rulers of Scotland permanently relaxed, though it did not end, religious dissension in that country. For, though the Episcopalian "curates" were now, in their turn, ejected, and the Presbyterian religion was re-established (1690), there still remained Presbyterian malcontents. Moreover, James had still followers (Jacobites) in the country, and these, under Claverhouse, now known as Viscount Dundee, were soon in arms against William's supporters (the Whigs), over whom they gained a victory at Killiecrankie (July, 1689), dearly purchased by the death of their leader. This success was but momentary, and dissensions among the Jacobites soon brought the civil war to an end.

Blunders of the New Regime

The Highlands were then reduced, the chieftains being persuaded, by threats or bribery, to swear allegiance to the new sovereigns. But this pacification was stained by the infamous Massacre of Glencoe, by which the entire population of a valley was treacherously wiped out—a foul deed, from responsibility for which William cannot be wholly exonerated. A second incident which tended to make him unpopular was the disastrous failure of the Darien Scheme for trading with the East through America, from which he had withheld support. On the other side of the account, the educational system of Scotland, which for centuries had been in advance of that of other countries, was in this reign further improved.

Jacobite Energy and Enterprise

William's unpopularity in Scotland, together with the fact that his successor, Queen Anne, was childless, rendered expedient a further securing of the union between the two countries, which was brought about when Anne had reigned some five years (1707). By the new Articles of Union the succession to both crowns was settled on the Protestant Electress of Hanover, a granddaughter of James VI., and her descendants, while a joint Parliament, to the respective Houses of which Scotland sent sixteen peers and forty-five commoners, was, henceforth, to represent the two countries. Their commercial interests were fused, but Scotland retained her legal system unaltered, while special provision was made for securing to her the Presbyterian form of religion for all time to come.

Unpopular as the Legislative Union at first was, it was an enormous boon to Scotland, which, being now at last released from the struggle for national existence, was able to give undivided attention to the development of her national life, while the

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removal of international restrictions on trade opened up a field of enterprise which she turned to the fullest account.

Notwithstanding these prospective advantages, that national jealousy which is so marked a characteristic of the Scot remained unassuaged, and in 1715, the year following Anne's death, found expression in a Jacobite rising against George I., when the Earl of Mar raised the Highland clans in behalf of Anne's half-brother, James Stewart, known to English historians as the Old Pretender. Being joined by contingents from the west of Scotland under Kenmore, and from Northumberland under Forster and Derwentwater, a part of the rebel army crossed the Border and marched as far as Preston in Lancashire, where it was brought to surrender at discretion.

The Fifteen and Forty-five

Further Jacobite enterprises in 1717 and 1719, proved abortive. Disorders in Scotland, however, continued, being specially manifested in anti-malt-tax riots under George I. and in the "Porteous Mob" (1736) under his successor, when the Tolbooth was deforced and Porteous, captain of the city guard, was lynched as an act of reprisal for having ordered his men to fire on the people. In 1744 there was a further futile Jacobite attempt, but in the following year Prince Charles Edward Stewart, son of the "Old Pretender," exploited with brilliant, albeit shortlived, success such devotion to its ancient royal house as still survived in Scotland. Anachronistic from the point of view of practical politics, "The '45" is certainly the most romantic episode of post-Marian Scottish history.

Romance of the Young Pretender

Landing at Moidart, Inverness-shire, penniless, without arms and with but seven followers, in the face of dissuasion, Charles Edward raised the standard of his father at Glenfinnan (August 19), received the support of the Highland chiefs, and marched southward at the head of a constantly-growing army. Having out-manoeuvred Sir John Cope, sent to intercept his passage, he crossed the Forth, and entered Edinburgh, where on September 17 his father was proclaimed king and himself regent. His next success was a defeat of Cope, who had come south again, in a battle at Prestonpans, after which he continued to hold Court at Holyrood until November 1, when he marched south at the head of his army, capturing Carlisle, and pushing on by Preston and Manchester as far as Derby.

Charles had, however, reached the end of his tether. His officers declined to

follow him farther in so hazardous an enterprise, and, much against his will, he was compelled to retreat as quickly as he had advanced.

On Falkirk Moor, January 17, 1746, he won his last victory over General Hawley, who had succeeded Cope; but the Duke of Cumberland, armed with summary powers, being now in close pursuit, left him no choice but to continue to fall back.

At Culloden Moor, near Inverness, Jacobitism made its last stand. But, though the Highlanders charged gallantly, victory was soon decided in favour of Cumberland, who in the next three months continued to carry out those ruthless punitive measures against the defenceless Highlanders which deservedly gained him the nickname of "Butcher."

Meantime, Prince Charlie led the life of a hunted man, enduring great hardships and experiencing most romantic adventures, in one of which a beautiful young Highland lady, Flora Macdonald, risked her life to preserve his. A price was set upon his head, but no Highlander was found so base or wanting in loyalty as to betray him. At length (September 20) he was picked up by a French frigate and carried back to France. His memory lingered long in Scotland and inspired her sweetest songs. But the remainder of his life was in sorry contrast to those gallant days, and his death in 1788, and the celibacy of his brother, Cardinal York, closed the line of the royal Stewarts.

End of Scotland's Separate History

The measures taken to prevent a recurrence of the '45 did much to efface Scotland's remaining national characteristics. But the Anglicisation of the Highlands was accompanied not only by the boons of higher civilization and great commercial prosperity, but also by a remarkable outburst of intellectual energy—Burns and Scott in poetry, Hume and Reid in philosophy, Robertson in history, Adam Smith in political economy, Watt in engineering, and Wilkie and Raeburn in painting, and a host of minor lights, raising their country to a higher position among the nations than she had hitherto dreamed of.

Henceforth, if she had little individual history, the annals of the Scottish Church still continued to exemplify the peculiarities of the national temper. The right of patrons, or local landed proprietors, to appoint parish ministers, was now the bone of contention. While expressly discountenanced by the First and Second Books of Discipline, and formally abolished by an Act of 1690, this privilege had been restored after the Union and though generally wisely exercised, it was liable to very grave abuse.

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In 1834, the Non-Intrusion party succeeded in passing their Veto Act in the General Assembly, providing for the rejection by the presbytery of any pastor who should be intruded upon a congregation against its will. In the same year the validity of this power was tested in the secular courts by the celebrated Auchterarder Case, when the Veto Act was pronounced illegal. Rather than consent to abide by this decision, more than a third of the Scottish clergy resigned their livings and formed the Free Church, which at once became a powerful rival of the Established Church.

The Disruption was the "last bout in a conflict between Church and State whose acrid controversies had filled three centuries." From that time forward the

movement of the churches has been towards reunion. Thus, in 1847, the United Presbyterian Church was formed out of dissenting bodies hitherto segregated. In 1900 that body was united with the Free Church under the name of the United Free Church, while the Church of Scotland Act of 1921 marks a further step in the direction of the union.

Of the country at large during the same period, it may justly be said that it affords a unique spectacle of grand energies, heretofore largely dissipated in turbulence and controversy, being successfully diverted to business enterprise and the profitable arts of life. Scotland has had many more romantic, more picturesque, days than the present. But she was never greater than to-day.

SCOTLAND: FACTS AND FIGURES

The Country

Divided geographically into three sections, the Highlands in the north, the Lowlands in the centre and the Southern Uplands. Northern part of country much eroded by glacial action, and steep glens, narrow lakes and fiords are features of much of the landscape, particularly on the west coast. There are a number of islands including the Shetlands, Orkneys, and Hebrides. Highest point is the summit of Ben Nevis, 4,406 feet above sea-level which occurs in the Grampian Mountains, this range dividing the Highlands from the Lowlands. Lowlands district includes the valleys of the Tay, lower Clyde and Forth. Southern Uplands form part of central elevation of Great Britain continued into England in the Pennine Hills.

Principal rivers are the Tay, 118 miles; Spey, 110 miles; the Dee and the Forth. Chief lakes, or lochs, are Lomond, Leven, Katrine, Earn, and Tay. Area of fertile land comparatively small, and there are more than 2,000,000 acres of heathlands known as deer forests. Considerable part of population live round the coasts, especially on the west. Total area, about 30,400 square miles, with an estimated population of 4,904,000.

Government

Scotland has a secretary and separate governmental departments for agriculture, health and education, while the British Board of Trade and Home Office have administrative authority in the Kingdom. At the union of England and Scotland in 1603 and the union of their parliaments in 1707, the country retained much of its government system and all legal procedure. Counties have each their council, whose members are elected by local suffrage for three years, lord-lieutenants, sheriff, procurator-fiscal and bench of magistrates. Counties subdivided into districts, sub-districts and parishes.

Commerce and Industries

Scotland possesses valuable coalfields in Lanarkshire, Ayrshire, Midlothian, and Fife, and iron ore is also obtained in or near these districts. The existence of coal and iron deposits near the Clyde have encouraged a large industrial centre round Glasgow, shipbuilding and ironworks being carried on and chemicals and machinery manufactured. Stirling has iron foundries, Dundee is the centre for jute, linen and hemp manufacture and marmalade, and linoleum is made at Kirkcaldy.

Whisky distilling is carried on in many districts, textiles are made at Dunfermline, and Perth has celebrated dye-works. Excluding coastwise vessels 2,637,000 tons net of shipping arrived with cargo and in ballast at Glasgow during 1920, 849,000 at Leith, and 331,000 at Dundee for same year. In 1922 the produce of the Scottish fisheries were valued at about £3,959,000.

Communications

There are some 3,800 miles of railway line and over 180 miles of canal, including the Caledonian (60½ miles). Principal railways radiate from Edinburgh, Glasgow, and Perth to Inverness, Aberdeen and Dundee to the north and to Carlisle, Berwick and the English systems to the south.

Religion and Education

Established Church is Presbyterian, governed by a General Assembly of ministers and laity elected from various presbyteries or groups of parishes. There is also the United Free Church of Scotland, Free Church, and Episcopal Church of Scotland. There are two Roman Catholic Archbishopsrics and various other denominations are represented. Elementary education is supervised by authorities who are elected and work in connexion with school management committees which represent parents, teachers, and the authorities.

Education is obligatory up to fifteen years of age, but children over thirteen may leave school on certain conditions. In 1921 over 3,000 elementary schools were in receipt of grants. Nursery schools are provided for children between ages of two and five years. Free intermediate and secondary education is provided for and universities are established at Edinburgh, St. Andrews, Aberdeen and Glasgow. These are assisted by a trust with an annual income of about £100,000 divided equally between students and maintenance and enlargement of the foundations. The Scottish Board of Agriculture makes grants for the purposes of agricultural research and training.

Chief Towns

Burgh of Edinburgh, capital (estimated population 420,500), Glasgow (1,038,000), Dundee (167,500), Aberdeen (158,500), Paisley (85,000), Greenock (82,000), Motherwell (69,000), Clydebank (47,500), Coatbridge (44,000), Dunfermline (41,000), Kirkcaldy (39,500), Hamilton (39,500), Kilmarnock (36,000), Ayr (36,000), Falkirk (33,000), Perth (33,000).



GYPSY DANCE IN PROGRESS IN A SUNLIT CORNER OF A COURTYARD OF SOUTHERN SERBIA

The countries of Central Europe appear to have suited the taste of the gypsies, for they are to be found here in larger numbers than in any other part of the world. Their original dialect, strongly savouring of Hindu structure, has been influenced by the languages of all the various lands through which they have passed, for they are quick to absorb many of the words and ways of their adopted country, though they insist on keeping themselves apart from its national life and laws, steadfastly adhering to the vagrant life. beliefs, superstitions and propensities of their wandering forebears

Photo, Merl La Voy